Vol. VI. NOVEMBER, 1891. No. 11.

"A purer, higher form of Christianity is needed, such as will approve itself to men of profound thinking and feeling as the real spring and most efficacious instrument of moral elevation, moral power and disinterested love."— CHANNING.

THE UNITARIAN

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THE UNITARIAN

A Monthly Journal of Liberal Christianity.

VOL. VI. NOVEMBER, 1891. No. 11.

*AN ORDINATION HYMN.**

Come voice divine! Come holy word!
In all our hearts so faintly heard,
Come, dwell with deeper power and might
In this new preacher of the right.

Come vision clear! Come purpose strong!
To see the truth, oppose the wrong;
Fill full his life with such a zeal
That all our lives his life may feel.

Come glowing faith! Come trusting prayer!
Lift him above this world of care,
That, when we drift or go astray,
He still may lead the better way.

Come God Eternal! God above!
Bless him and keep him in thy love.
Still daily nearer may he grow,
Thy friend above and ours below.

FREDERICK B. MOTT.

THE MISSION OF JESUS.

A SERMON BY REV. MARION D. SHUTTER, D.D., FIRST UNIVERSALIST CHURCH, MINNEAPOLIS, MINN.

"I am come that they might have life, and that they might have it more abundantly."—JOHN X. 10.

In discussing the mission of Jesus, let us at the outset put aside all mechanical, artificial, and irrational schemes of salvation. We do not believe that he was offered as a sacrifice to propitiate the wrath or justice—call it what you please—of Jehovah. No fires needing to be quenched in innocent blood ever raged in God's bosom. Nor can we admit that Jesus suffered the penalty due to any one's transgressions, so as to remove that penalty from the guilty; nor that he ever wrought out an obedience capable of being transferred to any one else. Equally with these do we reject the notion that his work is to counteract or remedy the evils introduced into the world by the fall of Adam; for we do not believe that there was such fall of the race in Adam, or in any one else.

But if we discard these views, what place is left for Christ? Is he not superfluous? Might we not just as well set him also aside? Surely not. I believe that he does for us immeasurably more and incalculably better than any of the schemes I have mentioned suppose him to do. The very best place is left for him,—the only place he can occupy in any rational scheme of the universe and of human nature.

I said just a moment ago that we no longer look upon man as having fallen in some remote ancestor. He was not originally set upon some summit of perfection from which he rolled down into the dust of the valley. He began at the very bottom, he began in the animal; and, through the savage and half-civilized conditions of centuries,—through darkness and pain,—he has steadily been rising to the heights of light and beauty and knowledge and peace. In this upward struggle, he needs all the helps and advantages he can secure. The germs of good, deeply hidden in most cases, feeble in all, are within, and call for mighty influences to make them develop, blossom, and bear fruit.

1. In the processes of human unfolding and ripening, many agencies are concerned. No one exclusively does the work. Every element in civilization has its part. The great movements to uplift the mass act upon the individual. The school, the home, companionship, books,—all these things help. All are engaged in elevating man and bringing out the good that inheres in him. But first and foremost of all those influences, that address us upon the moral and spiritual side, are the life and words and works of Jesus Christ. "I am come that they might have

*Written for the ordination of John Basil Barnhill, at Marblehead, Mass., October 15.

life, and that they might have it more abundantly." I am come, so to lead them and to touch them and fill them with the spirit of goodness and beauty, that their higher faculties may be quickened and augmented. "We are saved by his life." There is nothing arbitrary, unreasonable, or official in any such method of salvation.

2. But I am asked whether, in the thought of the New Testament writers, there was not some connection between the death of Jesus and our salvation. Certainly; but what is the connection? Without entering into details, we may say, in general, that the death of Jesus made him at once the most prominent figure in his nation. It called attention to his words and riveted them in he minds of men. Before the sight of one so pure and holy, yielding up his life as a testimony to the truth he preached and to his love for men, hardened enmity broke down in tears and opposition was silenced. "When we were his enemies, we were reconciled to God by the death of his Son." When we were his enemies, we looked upon the Great Teacher dying to enforce his message from God; and by that spirit of devotion to truth and righteousness which his martyrdom exhibited, we were reconciled. Our hatred was turned into love. But this is only the beginning. Drawn to him by that heroic death, reconciled to the words he spoke and the God he proclaimed, we must yet live the life he lived, for in that only is salvation. His death simply draws attention to his life and emphasizes it, and by his life we are saved.

I. The principle stated.

To use the words of a recent writer, "The ministry of Jesus to-day is that of an educating personality."

(1) We do not need any one to stand between us and an angry Deity to ward off the strokes of his fiery sword. We do not need protection from a God whose very name is love. Must we run shrieking from his presence to hide ourselves, as frightened children run from the approach of a drunken or cruel parent? Must Christ step in as a policeman to interfere and arrest the uplifted arm? Our Father in Heaven, is it thus that men have pictured thee? Nay, he is such a father as children run shouting to meet, when, having watched from the gate for his coming, they see him afar, and are brought back to the mother, borne on his shoulders and clinging to his neck. We need no protection from thee, our Father!

(2) What we do need, in our upward struggle, is some one to teach us and help us; some one to stimulate our thoughts and quicken our moral nature; some one to show us how to overcome the power of evil, how to stand in the hour of temptation, how to bear burdens and endure sorrows, how to be just and kind in our dealings with others, how to find the Father. This is what the life of Jesus does for us, and in doing this it saves us.

It is remarked by Mr. Crooker in his book on Jesus that "it is not a gorgeous ritual, nor a presumptuous dogma, nor an abstraction of philosophy, nor the dry light of scientific discovery; but association with moral truth in action, communion with character itself, which educate the moral nature."

II. The principle illustrated and applied.

(1) The inspiration of personality is one of the strongest means of moral development.

"Keep good company," says George Herbert, "and you shall be of that number." "Live with wolves," says the Spanish proverb, "and you will learn to howl."

Thucydides, when a boy, burst into tears upon hearing Herodotus recite his history, and the impression made upon his mind was such as to determine the bent of his genius. Demosthenes was so fired, upon one occasion, by the eloquence of Callistratus that the ambition of becoming an orator himself was roused. When Correggio first gazed upon Raphael's St. Cecilia, he felt within himself an awakening power, and exclaimed, "I, too, am a painter!"

In the training of youth, none ever understood the value of this principle better than Dr. Arnold of Rugby. It was the great instrumentality that he used in his school. He aimed first to put the right spirit into the leading boys, and then to make them propagate the same spirit in the others by the influence of imitation, example, and admiration. And of Dr. Arnold himself his biographer says, "His very presence seemed to create a new spring of life and vigor within his pupils, and to give to life an interest and elevation that remained with them long after they left him."

The very sight of a great and good man is

often a help. A distinguished Frenchman says that he saw Washington but once, but that one look was destined to shape his entire life. After describing the interview, he says: "Washington sank into the tomb before any little celebrity had attached itself to my name. I passed before him as the most unknown of beings. He was in all his glory; I in the depths of my obscurity. My name probably dwelt not a whole day in his memory; but happy was I that his looks were cast upon me. I have felt warmed for it all the rest of my life."

Most of us have been made what we are by the inspiration of persons. It is not given to things, it is not given to abstract ideas, it is not given to philosophical speculations or scientific theories, to move and mould us, to fill us and thrill us with the breath of life; it is only given to those who embody truth and radiate its light and heat. In their presence we are lifted up. Life, under their interpretation, receives new meaning. Its value is immeasurably enhanced.

> "Lives of great men all remind us
> We can make our lives sublime,
> And, departing, leave behind us
> Footprints on the sands of time;—
>
> "Footprints that perhaps another,
> Sailing o'er life's solemn main,
> A forlorn and shipwrecked brother,
> Seeing, shall take heart again."

(2) Take this principle, and apply it to the case before us. Jesus saves us by the power of his manhood, by the inspiration to love and gentleness and goodness that comes to us from his own life.

(*a*) He saves us, not in any magical way, not by reaching out a literal arm to save us from a literal pit, but by awakening within us nobler thoughts, higher ambitions, purer motives; by showing us how to resist temptations, how to bear crosses and burdens, how to be patient in trial, strong in affliction, hopeful in disappointment.

(*b*) He saves us by showing us, not how a God can live, not how one can live who belongs to an entirely different race; but how a man can live, how one can live who shares our common humanity, who meets with the same temptations. The same arrows that pierce us were aimed at him, upon his head broke the same storms, around his vessel the same waves dashed and roared. He was tempted in all points like as we are; yet he resisted and sinned not. How long have the waters been pouring over the falls of Niagara? When did ever a wave lift itself up on the brink of the precipice, and exclaim, "I will not go over"? For how many centuries has the human race been pouring over the precipice of temptation into the vortex of sin? Jesus, in the might and majesty of his manhood, lifted himself up and refused to make the fatal plunge. His shout of victory comes back to us. "Be of good cheer, I have overcome the world." His victory is the pledge and promise of our own.

(*c*) He saves us as a general whose courage inspires his wavering troops to press forward into the ranks of the enemy and win the glorious day. As Henry of Navarre said to his army,—

> "Press where ye see my white plume shine
> Amid the ranks of war,
> And be your oriflamme to-day
> The helmet of Navarre!"

In the stern conflicts of life, in every struggle with temptations that are aimed at our honor, integrity, honesty, manhood, look at the example of him who is called "the Captain of our salvation."

This explains what is meant by "faith in him." It is faith in him as the leader in our moral and spiritual life. But that is very different from the way in which the subject has commonly been presented from the pulpit. We have been taught that we must believe all that has been written concerning him,—all the schemes of theology that have been founded upon him; that he is the centre of a great artificial and arbitrary plan of salvation, of which atonement by blood is an essential element. But the faith his first disciples had was faith in his personal character. They had that faith which we mean when we say to a man to-day, "I believe in you." When they spoke of Christ, their faith voiced itself thus: "I believe in him; I believe in the life he led; it is the right life, the only life for a man. I believe in him as my guide in this life." That was the real faith of the first age, and it is the only real faith to-day. Whatever a man may believe of his person, his offices, his miracles, his titles, is of but little importance compared with the great question: "Do you believe in his

life? Are you willing to try to live it?" If he answers, "Yes," he has a faith that cannot be shaken,—a faith that no criticism of the letter can ever affect. "Faith in Christ," says Mr. Beecher, "is not a mythical state. It is the enthusiasm of a follower who reveres his leader; it is the rapture of one who looks confidingly up toward a beloved master."

"Lord Christ!
I had heard of thee,
As one of a great three,
And had bowed me down
In awe at the name.
(And this awful Christ
Blessed my soul, and departed.)

"Lamb Christ!
I had thought of thee
Paying a debt for me.
And I was told 'twas righteous law
Passed the same.
(And this bleeding Christ
Blessed my soul, and departed.)

"Brother Christ!
I have read of thee
And thy life in Galilee,
And thy sympathy divine,
Son of Man.
(And this noble Christ
Blessed my soul, and remaineth.)"

(3) The inspiration that comes from his life is marvellously emphasized when we look upon it as a revelation of human possibilities,—when we consider that it is no unattainable ideal hung like an unapproachable star in the heavens, but that we shall one day be like him.

I am walking through an orchard, and take a homely, brown apple-seed in my hand. It says to me:—

"I seem to you very little and unhandsome; but do you know what I am going to be?"

"No; I do not."

"Do you see these great trees full of ripe and rosy apples?"

"Yes."

"Well, one day I shall be like them."

"No, no; you cannot mean that?"

"Yes, each one of those trees was a little brown seed once, just like me; and those great, spreading branches laden with rich fruit tell me what I shall become."

And the little seed spoke the truth.

"The Apostolic Church had a profound conviction that the divineness indwelling in Jesus, this spirit of holiness, this mystery of godliness, was capable of being communicated to his disciples, so that God might indeed abide in other souls, even as he abode in Jesus. For goodness and unselfish love, in any human life, are the 'real presence' of God." Did an apostle say that in Jesus "dwelleth all the fulness of the Godhead"? The same apostle prayed for his disciples that they also should "be filled with all the fulness of God" (Eph. iii. 19). Did Jesus say, "I am in the Father, and the Father in me"? The apostle who recorded this also said, "He that dwelleth in love dwelleth in God, and God in him" (I. John iv. 16). Did Jesus say, "I and my Father are one"? He also prayed that his disciples might be one with God "even as we are one" (John xvii. 22). Was he the Son of God? He was "the first-born among many brethren" (Rom. viii. 29), and all who are "led by the spirit of God are the sons of God" (Rom. viii. 14).

Up the steep and rugged rocks of temptation and trial he has struggled till he stands upon the sunlit heights of eternal purity and peace. He beckons to us. The pathway that his saintly feet have tracked with blood is before us. The ascent is possible. Inspired by his leadership, we clamber up. The way is precipitous and rough. The stones hurt us and the thorns pierce. But we shall reach the top; and in the rapture of that transcendent moment, when the light of triumph is in our eye and the flush of victory upon our cheek, our shout will be, "We have been saved by his life!"

THE BIBLE IN THEOLOGY.

THE SUBSTANCE OF A PAPER DELIVERED AT THE NATIONAL CONFERENCE.

Five years ago I heard Dr. McKenzie of Cambridge say that the next great debate in the Christian Church would be upon the nature and measure of Biblical authority. Upon as slender a foundation as even this passing remark rests the fame of many an old-time seer; for to-day the prophecy is manifestly fulfilled, not in a corner, but "before all Israel and the sun," and within the quick memory of those who heard the prediction. The little cloud then descried upon the horizon, which, by the way, had long been hanging there, having suddenly gathered into itself all scudding flecks of controversy, now darkens almost the entire

blue of theology, and threatens by obscuring the sun to chill religious ardor and starve the fruits of the spirit.

Religious disputes are always as regrettable as they are sometimes unavoidable. The army of the Lord cannot even yet altogether dispense with polemics; but future gains will more than make good immediate losses. Crops always suffer when ploughshares are beaten into swords and pruning-hooks into spears, but Joels may still remind us that the triumph of an eternal principle is more than the garnering of a season's harvest; and, obviously, no principle is more vital to institutional Christianity on the one side and to spiritual Christianity on the other than that now mooted, for all the differences among sects are finally traceable either to the greater or less weight given the testimony of Scripture or to disagreement as to what that testimony actually is. If all Protestants were to agree that the Bible carries no unique sanction, but is to be tested as regards the accuracy of its statements and the truth of its ethical and religious teachings by exactly the same canons which are unhesitatingly applied to the Vedas and the Koran, a multitude of petty disputes would close as quickly as legal battles about the meaning of a testament when another will is discovered of proved genuineness and a later date.

The Holy Spirit alone does not qualify a man to pronounce upon the age of a geological formation or of an Old Testament book, the authorship of the letters of Junius or of the Fourth Gospel, although, without the Holy Spirit manifesting itself in supreme devotion to the truth alone, no inquiry whatsoever can be successfully prosecuted. It must be repeated often and firmly that the place of the Bible in theology is to be settled, not by sentiment and the supposed necessities of faith, nor yet by our hankerings after an infallible authority and vague guesses as to where we shall be without it, but solely by strict investigation into the needs of theology and the contents of the Bible.

Although it would be admitted almost universally that we have not yet a perfect theology, the vast majority of Christians believe that the thought of the Hebrew people received such especial divine illumination as to constitute it a revelation, and its transmission such especial divine oversight that in the Christian inheritance we have the materials for a perfect theology. Disregarding for the moment, as not germane to the present discussion, the claims of the historic churches to be the bearers and developers of the assumed revelation, let us consider the fundamental tenet of Protestantism, that the Bible is the sole authoritative source of theology. There is, undoubtedly, a Biblical theology precisely as there is a theology of the Greek poets; but the claim of Protestantism has been that Biblical theology is identical with theology absolute. Although it could never be affirmed that a compact system of theology is to be found in the Bible, since it is manifestly a forest and not a lumber yard, still less a finished temple, yet the time was when it was believed to contain all the facts necessary for a perfect intellectual system of the universe, and all the ideals necessary for a perfect system of ideals, so that the theologian was only a systematizer and framer of the facts and principles of the Bible. Dr. Hedge, for instance, defines theology as the science that has to do with the facts and principles of the Bible. After repeating once to a very pious woman a statement in a sermon which struck my boyish fancy, to the effect that the pagan, or heathen, was literally one who dwelt in the country, and did not readily hear the Christian doctrine first proclaimed in great cities, I remember well the stern tone in which she asked me, "Did he find that in his Bible?" And it was only a decade ago that a young man intending to enter the Christian ministry declared to me his intention of studying only the Greek and Hebrew languages, that he might perfectly understand the Bible, which contained all that was necessary for a Christian preacher or theologian. Yet such views of the Bible, common enough once, are fast weathering away, not merely by the action of Biblical criticism, scientific study, and comparative religion, but mainly by the growing sense of unity which re-enforces each and is re-enforced in turn. When the feeling for unity questioned the idea that all the truth of God had been intrusted to a single nation arbitrarily selected, and that its thought upon all subjects preserved for us in its literature had been kept free from error of every sort, Biblical criticism arose to show

that the Bible was not infallible, and that the thought of Israel had developed in accordance with universal laws, and comparative religion made it evident that other nations besides Israel had been divinely taught. When science had vindicated beyond cavil the competence of the human mind to discern the truth in nature, the demand for unity, reaffirming the doctrine of the one God, declared for the trustworthiness of reason in religion as well as in nature, and, denying the possibility of permanent contradiction between the two, revelations in nature and in the Bible, gave the book of nature the decisive voice, as bearing better guarantees than the alleged book of immediate revelation.

Inasmuch, therefore, as the craving for unity has been constantly enlarging the needs of theology, and as steadily modifying traditional conceptions of revelation in general, and the contents of the Bible in particular, it is not strange that as Unitarians, laying, as has been brightly and truthfully said, more stress upon the Unit than upon the arians, we have been foremost in receiving and presenting the real new theology which, finding nowhere as yet a perfect system either of facts or of ideals, recognizes no single source or infallible authority for theology, but, resting solely upon the perfecting human spirit as it grows into the divine likeness, pushes hopefully and trustfully on toward the perfect thought of God.

Our attitude is precisely described by the much misused yet highly honorable name of "liberals," which has been called upon us; for the liberal in theology is he who admits no bonds or limitations to thought save those which inhere in the constitution of the mind itself. No matter what a man's opinions may be, if he stops short of conclusions at the behest of any external authority, or if in defending them he makes final appeal not to his innermost sense, of duty and rationality,—which he assumes to be concordant with that of others when untampered with, as his physical senses are with theirs,—but to some outlying declaration or rule, he is not a liberal. For one Protestant who contends that in the building of the Lord's house no lumber may be used unless it grew in Palestine, and that every scrap of that growth is too sacred not to be worked up somehow into the holy edifice, there are thousands who allow that wood may be brought from Philistia or elsewhere, and that even the trees of Israel may be trimmed and hewn a little without harm, but who urge, nevertheless, that every stick of the Biblical growth must be utilized because it bears a heavenly stamp, and hence may be relied upon not to give, warp, or decay; but the "liberal," while recognizing the intrinsic superiority of the timber in this particular grove, gives it no immunity from closest scrutiny, rejects whatever seems to him unsound, and levies his contributions upon the forests of the world. The Bible does not supply all the materials for a perfect system of theology, since its facts are insufficient and frequently inaccurate and its ideals are not always sound. Neither is it an infallible or even a final authority in theology, since the denial of what Prof. Thayer calls "the pestilent theory that the Bible is absolutely free from error of every sort"—a theory which still obtains only among the uninformed—carries with it the implication that the Bible stands upon precisely the same footing as other books, and is subject to the same tests of trustworthiness and value. Of what use, then, is the Bible in theology if it is not a perfect source or a final authority?

To the "liberal orthodox" it is a volume of leading cases which embrace all legal principles and all of whose recorded rulings are final; but to us it is simply a volume of reports chronicling the decisions of eminent judges, whose opinions may be set aside by riper consideration, though they are presumably sound, and at any rate are not to be lightly rejected.

The Bible is of use in theology, as a source of facts and principles. Obviously, the laws of religious development must be of immense importance in the study of theology, but these laws can be found only in the facts of religious growth; and where can we more hopefully look for the necessary facts than in the records of a nation whose history more than that of any other nation of the world is the history of a religious evolution? Much has been made of the uncertainty hanging over the facts of the Bible, particularly of the life of Jesus; but the uncertainty arises in good measure from the unwillingness to subject records which are held so sacred to the strict application

of ordinary critical processes. There has doubtless been perversion and distortion of the facts; but, knowing the medium through which they have come, it is not so very difficult for us to compute the angle of refraction and plot the course of the ray before it entered the prism of superstition and vulgar prejudice. However much of myth and legend may have gathered about the primitive germ, the magnet will not attract wood, and the character of the accretion reveals the quality of the core. Moreover, what must be rejected as historic fact is often of paramount importance as evidence of a national sentiment. "Remember," said Ruskin, "that a lovely legend is all the more precious when it has no foundation. Cincinnatus might actually have been found ploughing beside the Tiber fifty times over, and it might have signified little to any one, least of all to you and me. But if Cincinnatus never was so found, nor ever existed at all in flesh or blood, but the great Roman nation, in its strength of conviction that manual labor in tilling the ground was good and honorable, invented a quite bodiless Cincinnatus and set him, according to its fancy, in furrows of the field, and put its own words into his mouth, and gave the honor of its ancient deeds into his ghostly hand,—this fable which has no foundation, this precious coinage of the brain and conscience of a mighty people, you and I—believe me—had better read and know and take to heart diligently." Hence, although it is incredible that the Commandments were graven on stone by the finger of the Lord, it does not at all follow that they are only "ten crotchets of Moses," but rather that they embody the deepest and most ethical thought of the people. If many of the Old Testament and New Testament stories are not true to fact, they are true to principles which governed both in conduct and in literature. More important than the historical accuracy or inaccuracy of these stories is the fact that they were actually held to be true by a nation born for religion, and are the vehicle of its ideals, which, whether conveyed in narrative or didactic form, are almost always lofty and fit for theology.

Besides the two uses of the Bible in theology already mentioned, the corroboration of the spirit and the communication of facts and principles, it has yet a third: it creates the right climate for theology. It brings us into the same spirit whereof Isaiah and Jesus and Paul were partakers, and lifts us far above sordid materialism and belittling selfishness. Only in this zone can theology thrive. A man with no sense of beauty may construct a system of æsthetics, one who never laughed may produce a philosophy of the comic, but one who has never been thrilled by an ideal, who in hours of gloom has never heard "the sound of silver wings Slow beating through the hush of night," and who in moments of trial has never seen "how life's rugged mountain side Is white with many an angel tent," has no power to bring theology to birth. A body of divinity without an inspiring soul is worthless, and will become an offence. Hence any book which feeds and freshens the religious life is of immense value to the student of theology. Beyond the corroboration of the spirit and the communication of facts and principles is this service to theology of the Bible as a book of the spirit.

Although intelligent Protestantism has parted company with the idea of an infallible Bible, with which Roman Catholicism never consorted, a few habits formed in its companionship still linger to vex us all. We ought to recognize and frankly aver that our theology does not rest upon the Bible, but upon the human spirit, of which the Bible is but one noble expression, and that, while we welcome it as a substantial prop, we are not dependent upon it for support.

With deepest gratitude, therefore, for the truth which the Bible brings us and for its help in the spiritual life, it must, nevertheless, be affirmed that an inspired man of to-day is more fully in the secret of the Eternal than were the inspired men of twenty centuries ago. It would be passing strange if, after twenty centuries in the heart of man, the Holy Spirit had not brought humanity to a more perfect knowledge of eternal things. It is perilously near the sin against the Holy Spirit not to prefer the God of Channing and Parker and Emerson to the God of Abraham, Isaac, and Jacob; and one is never quite so sure of this as when brooding over the book, not one of whose authors bases his thought upon the

words of his predecessor, but all of whom begin by saying, "The word of the Lord came unto me," and so claim for themselves present inspiration and a brighter revelation of the Almighty.

A second survival of the discarded theory of the Bible is in the methods by which the book is studied. I am told that there is in Boston a writing-master who boasts of being the only teacher in the town that makes a small *a* exactly right. All the rest, he says proudly, carry the shading a little too far down. It is possible that he might be a valuable instructor for a man with nothing to do but "write him down as ass" (with a small *a*) all day long; but men with work to do cannot waste time on such tomfoolery. Yet the textual criticism and the philology of the New Testament proceed upon the assumption of verbal inspiration, and are simply ridiculous apart from it. In the "Metaphors of St. Paul," for instance, Howson says, "In examining the different parts of the New Testament, I should wish to be guided by the reverent belief that each word has a meaning, that each word is the best that could be used." But, taking the human view of the Bible, with what show of reason can we conclude that its authors were always so precise in their language as to choose the very best word? Mr. Ruskin, indeed, speaks of spending an entire forenoon over a single sentence, and states that for twenty years he has not written a word without testing it syllable by syllable; but which of us can say as much, or would submit his sermons to the scrutiny which Ruskin gives his selected lines from "Lycidas"? And are we to suppose that Amos at Bethel paused in his denunciation of woe to choose the one word in the Hebrew language, with all its extraordinary wealth of synonymes, which exactly expressed his idea, or that Jesus called the Pharisees "whited sepulchres" only when, after long and painful deliberation, he had determined that that phrase, with its associations and implications, was precisely the one which fitted his indignant scorn, or that Paul stopped the headlong rush of his argument to mouse in a Thesaurus or a dictionary of synonymes? Such niceness as this notion presupposes is entirely out of keeping with what we know of Biblical authors, and to assume it is sure to lead us astray. Moreover, to interpret Peter and Paul and James by the meanings which the words they use bear in the writings of Homer, Demosthenes, and Plato, is as if a foreigner should seek to understand James Whitcomb Riley or Uncle Remus, knowing only Chaucer and Shakspere and Milton. It is high time for lovers of the Bible to protest against the methods and aims of present Biblical study, not only because they are foolish and misleading, but also because many a student of theology, disgusted by this punctilious time-wasting exercise, is turned away from the book, and so loses the help which he might receive for himself and for others from this blessed pool of the spirit. The words of the Bible are of far less importance than its thoughts, and its thoughts are indefinitely less important than the spirit that prompted them. Hence words and thoughts are comparatively useless unless they bring us to the living spirit.

It is timely to insist thus upon the right method of using the Bible, because we are clearly in the midst of a great revival of interest in its study. Not only are the Semitic languages taking their rightful place in schemes of liberal education, but the literary study of the Bible in schools and colleges, the International Sunday-school Lessons, the Correspondence Schools, etc., are directing the minds of English-speaking Protestants toward the Bible as perhaps never before. But the value of such study—yes, even the wholesomeness of it—depends largely upon methods and aims. It was when essentially the same methods now in vogue prevailed in Israel that religion was at its lowest, and professional exegetes slew the prophet of the soul. But, as we are far enough away from the Roman Catholic church to appreciate discriminately its real worth, to love its solemn music and stately ceremonies, to join in its prayers for the dead, and to delight in its rich symbolism, so we are far enough away from the letter of the Bible, though near enough in its spirit, to urge its value in the spiritual life and in theology without being embarrassed by its few immoralities and absurdities which oftentimes prove so distracting to others. I wish that we, as Unitarians, might rise to our opportunity, to our duty, and help direct this awakened interest in the Bible into better channels than those

which it now seeks. If, as is sometimes flippantly said, the Bible is "a fossil," it must be remembered that the study of fossils is shedding light upon the history and destiny of man. If it is a "back number," the story of Humanity is a serial, and only by reading the earlier chapters can the current issue be understood and the outcome forecasted. If it is a "dead letter," be sure that within it is the living spirit. The time is coming—may we hasten it!—when this dear book shall take its rightful place as a manual of devotion instead of a text-book in theology, as a friend of the spirit instead of a despot over the intellect, helping us to open our ears to the present messages of the eternal Spirit and our eyes to the unending parable of Nature, and, more than all, putting and keeping us all in that great current of revelation issuing from Mount Zion which is steadily growing nearer to the perfect knowledge and fellowship of God. Fresh study of the Bible, as in the time of Wyclif, Tyndale, and the Authorized Version, has always been followed historically by great social and religious movements which have blessed the world. May we not hope, therefore, that this revival of Biblical study, due in part to the Revised Version of 1881, "may be so guided and governed by His good spirit" as to break forever the shackles of traditionalism and reinstate the Bible as "the great friend and helper of all who would live in the spirit"? W. W. Fenn.

UNIVERSALISM: ITS DOCTRINES; ITS PROSPECTS.

The early Universalists made many attempts at the construction of creeds for individual churches or associations. The most successful was the "Winchester Profession," adopted by the General Convention in 1803, which has long been the standard creed of the church. This Profession was as follows:—

"We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God, and of the duty, interest, and final destination of mankind.

"We believe that there is one God, whose nature is love, revealed in one Lord Jesus Christ, by one Holy Spirit of Grace, who will finally restore the whole family of mankind to holiness and happiness.

"We believe that holiness and true happiness are inseparably connected, and that believers ought to be careful to maintain order and practise good works; for these things are good and profitable unto men."

The framers of this creed had come from different churches, bringing many of their former beliefs with them. A liberal creed was a necessity, hence many questions were left for the private judgment of each individual. Believers in trinity or unity, in supernatural Christ or purely human Jesus, in miraculous interventions or a divine order that has no place for them, in future discipline or in the sufficiency of present discipline, can alike accept it; and it has been more than once appealed to as "the standard" to the ecclesiastical salvation of some candidate for the ministry who was under suspicion of heresy.

There have been several attempts to interpret this creed in the interests of a narrower fellowship, or to get "declarations" adopted that would have the force of such an interpretation; but no such effort has achieved a success that has permanently narrowed the fellowship of the church, so as to make it less inclusive than the Fathers intended or than the broad suggestiveness of the name "Universalist" demands. Many Universalists believe that this creed has been outgrown, and have been agitating for a new creed; but there is more agreement as to the need of a change than as to the form of the desired statement, and it is recognized by many that, with any statement, there must be allowed a certain latitude of interpretation, and that it may be as well to keep the old statement until, as the fruition of deeper thinking and larger life, there shall be evolved some creed still simpler and more comprehensive whose manifest fitness will win acceptance.

But, while the creed is so simple, the Universalist movement has developed a considerable body of divinity; and a lengthy statement might be made, not of what must be, but of what generally is, believed by Universalists upon all points of doctrine.

In regard to God and his government, the Universalism of to-day proclaims its faith in one God the Father, the Infinite Presence of the universe, immanent in the

whole life of nature and man. It teaches that the Infinite Father is perfect in his love; that his justice is one of the methods in which his love manifests itself; that he has infinite power and wisdom for the working out of his loving purpose; that in his government, no guilt escapes its penalty, no goodness fails of its reward; that in a universe ruled by an all-wise, all-powerful, holy, and beneficent Being evil must be transient, and good omnipotent and eternal; and that, as the final result of the divine government, of all the disciplines of life, of that relentless, pursuing love of God manifested as retribution, and of the quickening influences of the Spirit, every soul shall at last be redeemed from the power of sin and lifted up into the divine life that was manifested in Christ.

In regard to Jesus, Universalists believe that the only reasonable explanation of certain faiths and ideals of Christendom and certain features of Christian history is to be found in the historic reality of Jesus, in the fact that there must have been, at the fountain-head of the Christian movement, such a person as the Gospels portray in giving their accounts of the words and works of Jesus, and so accept the New Testament portrayal, believing in Jesus as the world's Great Teacher in spiritual realities; that he was the most perfect revelation of God in man; that he came to kindle within men faith in God as the Universal Father and faith in the universal brotherhood, to promote man's growth in truth and goodness, and so bring him into harmony with God. And they believe, also, that Jesus has become, by the perfection of his manhood, a revelation of the divine possibilities of human nature and a prophecy of man's spiritual destiny.

In regard to man, Universalism teaches the dignity and perfectibility of human nature, the priceless worth and immortal destiny of the human soul; and that all men are brothers in the family of God, owing to the Infinite Father and to each other the duties involved in such relationship.

Universalism teaches the inevitableness of retribution and reward; that the Infinite Justice is manifested in the different consequences that follow our deeds according as they are good or evil; and that the punishments that follow guilt and the rewards of obedience teach us that all the forces of the moral universe are on the side of righteousness.

The Universalist idea of salvation is that, instead of being a method of escaping the consequences of wrong-doing, it is that spiritual condition in which the affections are placed upon right things, in which we do right because we are right; that it is an attainment of character which can only come as the result of the free activity of the soul in the use of God's appointed means; and that universal salvation will be an accomplished fact when all souls, with the divine help, shall have achieved holiness of character.

Universalism teaches that hell and heaven, so far as they are concerned with religious teaching, are conditions of the soul; that heaven is not a place to be reached, but a life to be realized; and that the hell to be feared is that consciousness of guilt that forces one to say, "Which way I fly is hell, —myself am hell."

In regard to the future life, Universalism teaches that God's spiritual providence is the same in all worlds, so that leaving the body behind us does not change God's feeling toward us, or change the relation of the soul to God or his law. The life upon which we shall enter in the future world will correspond with the spiritual quality of the life we were living here; and, therefore, the best preparation for the future life is in living rightly the life on earth.

Universalists value the Bible not as being all of revelation, but as containing a revelation. They value it as the book of a race providentially raised up to be "the people of religion." They prize it because the increasing spiritual life of many generations entered into its development, and because it speaks from and to the universal spiritual needs of man. They especially value it because of its revelation of a Holy God to be served by righteousness, and for the record it gives of the revelation of the Father through the life and teaching of Jesus.

The Universalist church was never, apparently, in so good condition as now for carrying forward its work; and never before has the world seemed so well prepared to receive its message. With nearly a thousand parishes, the constantly increasing endowment of its schools, its well-endowed pub-

lishing house and the flourishing condition of individual publishing enterprises, the increasing circulation of its literature, its increasing funds for church extension, an increasing and better educated ministry, the increase of its church membership, the gathering of the young people to work for its interests, its growing emphasis upon personal religion and upon the need of promoting the agencies of salvation, the evident beginnings of a broader scholarship, the more spiritual philosophy and the more tolerant spirit that now prevail, it would seem that nothing except great lack of wisdom in its leaders, or "foes within the household," could hinder the Universalist church from greatly augmenting its numbers and influence. It has valuable allies in the best literature of to-day, in the growing spirit of philanthropy and reform, in that scientific spirit which is ready to "prove all things," and in that increasingly received doctrine of evolution which exhibits the Creative Energy as working, through countless ages, for the creation and the spiritual completeness of man, and so makes the latest science a prophecy of that

"One far-off, divine event
To which the whole creation moves."

The ambition of many a worker in the church to-day is that he may be so faithful to his great trust and opportunity that he will not have to take up the prophet's lament and say, "I am not better than my fathers," but shall rather, by seeking and accepting the good in all systems, creeds, and policies, make the Universalist church as large in thought and effort as its comprehensive name, and so do his part

"To build the universal church,
Lofty as is the love of God
And ample as the wants of man."

CHARLES L. WAITE.

Brunswick, Me.

JOHN HUSS AND JEROME OF PRAGUE: A SKETCH.

II.

To put an end to the papal rivalries, wars, and feuds, the Emperor Sigismund of Austria called the Council of Constance. The primary object of this council was to terminate the disgraceful troubles arising from the competition of the three popes for the papacy. There was also throughout Christendom a universal cry for a reformation in the church, and the Romish authorities wished to adopt some means to allay the religious excitement that had been caused by the labors of Wycliffe and Huss.

In the city of Constance, on Nov. 1, 1414, this famous ecclesiastical convention was inaugurated with great state. Pope John XXIII., thirty cardinals, twenty archbishops, one hundred and fifty bishops, one thousand eight hundred doctors of divinity and priests, a vast concourse of representative men, with ambassadors from all the nations of Christendom, were there.* For four years did this great Committee of Powers, spiritual and temporal, sit within that broad circle of vine-clad hills and of distant silvery mountains, professing to be breathlessly at work upon the regeneration of the church, sweeping away the three popes with a high hand, talking whole folios of subtle wisdom or childish folly, prescribing empirical remedies for incurable diseases, and suddenly breaking up in helpless amazement ecause the new pope of their own adoption, Martin V., as soon as he had mounted his mule, with an emperor on one rein and an elector at another, laughed at their superstitious power, and told them, with infinite glee, that the council was over and done. But my attention is fixed on Huss.

Before this council Huss was summoned to appear. But the Bohemians would not let their beloved teacher go without a "safe conduct." The Emperor Sigismund granted this in one of the most memorable and authentic documents extant. In it the emperor expressly declared that Huss would be permitted to pass to Constance, to go about there, and to return free. Huss set out for Constance on Oct. 11, 1414. He was accompanied by two stanch knights, the Lords of Chlum and Lestra, sent by King Wenceslaus as companions and protectors. In all the villages and towns through which they passed the people flocked in crowds to see him. Everywhere he was received with enthusiasm. At Bernau (where the travellers passed their native boundaries), Neustadt, Weiden, Hersbruck, Lauf, he was welcomed by the German people. At Nuremberg, the chief city of Franconia, the streets were

*Among the multitude were nearly fifteen hundred wandering, disreputable females, some of whom were to serve as witnesses to the *chastity* of the Lord Cardinal and others. Many ecclesiastics brought their concubines with them.

filled with people, who surrounded and accompanied him to the inn, and assured him that the Council would not dare to injure him. Here he held a conference; and, when he concluded the defence of his opinions, the mayor, councillors, magistrates, and people overwhelmed him with clamors of applause. From hospitable Nuremberg Huss travelled to Swabia, where he met with courtesy and respect far surpassing his expectations. At Biberach the people led him triumphantly through the streets. He writes, full of joyful emotion, to his countrymen on the reception he had met with, and which made him look upon Germany as his second native land. He arrived at Constance on the 3d of November, and took up his lodging at the house of a baker's widow.

The next morning the two Bohemian noblemen waited on the pope, and informed him of the arrival of Huss, adding that, since Huss had the emperor's "safe conduct," they hoped he might remain in Constance free from the risk of danger. "Had he killed my own brother," replied the pope, "not a hair of his head should be touched during his stay here." Meanwhile, the leaders of the papal faction had arrived at Constance. They represented Huss in public places as a heretic, they presented to the pope and cardinals extracts from his writings to prove his heresies, and they accused him of acting as a rebel against the authority of the church. On the 28th of November he was heard in the assembly, and ordered to renounce his opinions. He replied that he would rather die than knowingly propagate any error, and that he was ready to retract what he had advanced as soon as it was proved to be false. To the eternal infamy of the council, he was suddenly surrounded and secured by armed men, and placed in close custody in the jail of Constance. On the way thither, his two enemies, Palecz and Causis, called out to him, "Now we have caught thee; nor shalt thou come forth till thou hast paid the uttermost farthing."

Chlum, full of wrath, broke into the chamber of the pope, and demanded an explanation of this open violation both of the emperor's "safe conduct" and of his own solemn word. The pope replied that he could do nothing, being himself in the power of the cardinals. Chlum proceeded to the four cardinals who represented the German, English, French, and Italian nations, but with the same ill success. The cardinals informed him that, in the first place, the council had absolute power over all secular documents, and that, in the second place, no faith need be kept with heretics. Chlum wrote to the emperor, entreating help and justice at his hands, sent a similar despatch to the Bohemian government, traversed for two days all the streets of Constance, exhibiting the large sealed parchment containing the imperial "safe conduct," and affixed a placard in his own name to the doors of the cathedral and council house, stating that an act of unheard of tyranny had been exercised toward Prof. Huss, in spite of the royal "safe conduct," and that the emperor and the empire would never submit to the insult which was thus offered them. Bohemia was in a ferment on this act of treachery becoming known. Three petitions, signed by almost the whole body of Bohemian nobility, reached the council. A fourth of indignant appeal, from the Bohemian States, was addressed to the emperor, and it stung the imperial conscience to the quick. Sigismund departed from Aix, and reached Constance on Christmas Eve. The cardinals and bishops knew their man. On the very night of his arrival they persuaded the previously incensed emperor that an ecclesiastical heretic must necessarily also be a secular heretic,—that is, a rebel,—and consequently would endanger not only the altar, but the throne. The emperor was now persuaded of the political necessity of violating the "safe conduct." Even if he had not been, what was the anger of an emperor against the church? It was but the foam of a wave breaking itself against a rocky headland: the church frowned scorn upon his helpless fret. Besides the political argument, a now famous salve was expressly manufactured to heal the emperor's wounded mind. The council issued the decree that no faith was to be kept with heretics,—a doctrine afterward confirmed by the Council of Trent and never since repudiated.

Meanwhile, how fared it with Huss? His jail in Constance was not considered by his enemies sufficiently secure. He was therefore, on the 15th of December, delivered into the charge of the Dominican friars, whose monastery was situated on the spot

where the Rhine leaves the Lake of Constance. By these men he was thrown into a most loathsome dungeon, strongly guarded, where he was fastened to the wall with a chain, where the very opening through which food was given was closed up, and where he was thrown into a violent fever which brought him to the door of death. At length, after having been moved from prison to prison, he was brought before the council on the 7th of June, 1415, surrounded by swords and spears, and chained as though he were a murderer. His faith was stronger than to desert him in such an hour. Beginning to defend himself against the written indictment of his heresies, he was interrupted with deafening peals of laughter from the "Holy Fathers." Two days later he was again summoned. "Will you submit unreservedly to the authority of the council?" was the abrupt question put to him; but his answer was still more abrupt: "No! if the council tells me I have only one eye, when God's sense tells me I have two, am I to believe it?" Then came the terrible question, "Wilt thou recant?" Huss made the solemn appeal, "I beseech and conjure you, by him who is the God of us all, that you do not force me to do that which I cannot without contradicting my conscience." All attempts to make him retract his opinions having failed, the council assembled on the 6th of July,—the forty-third anniversary of the birthday of Huss,—to pronounce sentence on him. When the judgment of death had been read to the end, Huss fell on his knees and prayed, "Lord Jesus, forgive my enemies: forgive them for the sake of thy great mercy!" Laughter rang through the hall. The rage of his enemies was almost inextinguishable. Even at the stake they could not allow him to be in quietness. They rehearsed the usual curses in his ears, and concluded with the words, "We commit thy soul to the infernal devil." His ashes were gathered up and flung on the waters of the Rhine.

It has been urged in defence of the Council of Constance that, while it seized John Huss, it showed its impartiality by arraigning Pope John XXIII. But consider how essentially different were the offences of which these two were accused. What was the offence of Huss? Simply a theological offence,—an offence of opinion: he was accused of believing and propagating the doctrines of Wycliffe, and for this he was degraded from the priesthood, subjected to horrible indignities, and burned alive. What was the offence of Pope John? It consisted of manifold crimes: it was the murder of his predecessor, Alexander V.; it was personal vice and immorality, and forty-three charges of this nature were proved against him,—so conclusively proved that he fled in disguise, in order to avoid the abdication to which the council were about to compel him. What was his punishment? Was he deposed and imprisoned? But what followed? He was afterward raised to the highest office in the Papal Court and to the Deanery of the Sacred College. Let posterity judge—it has judged—of the equity and charity of the Holy Fathers of the Council of Constance.

But where was Jerome, the chivalrous knight, the keen theologian, the burning orator, the ripe philosopher, the ardent disciple? Was it nothing to him that his beloved master was left alone in the thick of the fight? Jerome had been hurrying hither and thither, all over the Christian world,—to Paris, Vienna, Heidelberg, in Austria, Poland, Lithuania, Russia,—wherever he could break a tilt against error, telling out the truth with his unmatched eloquence and in his marvellously persuasive voice. He imagined that he had received a roving commission to work out the cause of the Reformation in all lands, and so he rode hard to the spot where his presence was most needed. His opponents perpetually opened prison doors, and flattered themselves they should manage to get him within; but with infinite dexterity he slipped through their fingers, and was presently seen waving his hand on the road to some fresh encounter. When he heard that Huss was in bonds at Constance, he went there before the pretended trial of Huss was over; but from all he saw and heard he knew he was not safe there, and he privately withdrew to the little town of Uberlingen, four miles from Constance, to gain time for thought. Then he caused to be posted on the gates of Constance, on the dwellings of the cardinals, and on the doors of the churches, a challenge written in Latin, Bohemian, and German, setting forth that he, Jerome of Prague, was ready to defend himself before the council

against all charges brought against him, provided that security to come and go were given him. He was suddenly pounced upon by order of the council, taken to Constance, loaded with chains. Bound with these fetters, he appeared before the council in May, 1415. The faces he saw there were not strange to his eye. He knew them well; and he knew that he had aggravated them into fury at Paris, at Cologne, at Heidelberg, or wherever by a flood of fiery eloquence he had borne down all argument, and overwhelmed authority, station, and tradition. One after another his old opponents rose, and flung at him some old gage of defiance, some challenge to single combat, or the shaft of some broken weapon. When he answered each one with happy skill, they became furious, thirsting for his blood, and cried out: "Away with him! Burn him! Burn him!" With cool intrepidity he looked around, and said, "If you desire my death, in God's name let it come!" They delivered him into the custody of the Bishop of Riga, an ecclesiastic notorious for his cruelty. By his order he was chained by the neck and carried to a dark tower, where his whole body was forced into the hollow of an upright pig-trough. In this posture, and totally unable to move, he was obliged to live eleven days, two without eating or drinking, and nine upon bread and water, till at length the protests of the exasperated emperor procured for the sufferer, now almost at death's door, a mitigation of this barbarity.

Jerome was confined for a period of three hundred and forty days,—the man in whom the love of liberty was a passion and freedom of movement an instinct, one who had never learned to resist an impulse or curb a free-born thought. When this severe treatment had almost exhausted nature and his life was endangered, they plied him with kindness, flattery, promises, and speedy deliverance if he would recant, but threatened death by fire if he would not. Wearied with his long and painful imprisonment, chafing and panting for deliverance, he was brought before the council, and there he read a recantation abjuring all heresies of which he stood accused,—all heresies of Wycliffe and Huss,—and expressing approval of the sentence passed on the name of Wycliffe and on the person of Huss.

Had he purchased liberty by this infidelity? Not even liberty of body by the sale of his soul; and, as he was moved back to the same dungeon, Jerome of Prague was a broken-hearted man. In that dungeon he lay, in darkness without and in darkness within, in misery unutterable, until the memorable morning of May 23, 1416, when he was again brought before the council in compliance with his earnest entreaty for a public hearing. On this day he obtained the freedom of speech he had been intensely desiring. Shattered in health and wasted by close confinement, he was yet nerved for this trying hour. There was a great gathering to hear him. Was he going to justify his recantation? He defended himself from all charges that had been brought against him, one by one, historically following the whole Bohemian movement step by step, clearing the ground as he went, and telling the council the story of their own acts and deeds. The tale was so wondrously told that they could not help but listen to the worn and haggard man standing alone in their midst. The fascination was complete, as he fixed their eyes for hours, and led their minds through the long, dark history; while now and then he reined in his passionate eloquence in mid career, and darted through their very joints such shafts of pungent wit and stings of satire that they quivered and writhed, yet listened still. At length, on the second day of his defence, he suddenly changed his course, and with a breadth of learning which dazzled and a force of eloquence which stirred all souls he touched biographically on the long list of victims to cruel wrong, and especially to priestly artifice, which Christian, Jewish, and even non-Christian history had enrolled on its pages. He told the story of John the Baptist's prison death and of Stephen's public martyrdom; he described the cup of Socrates and the bath of Seneca; last of all, he pictured before their minds the encircling flames out of which rose to heaven the soul of his master, Huss, passing on Huss one of the most magnificent eulogies that history records, testifying to his life struggles, his blameless character, his shameful death. Looking around into the troubled faces of this high audience, he made known to all men, princes, priests, and scholars, that there was no sin which weighed more

heavily on his heart than this,—that by fear of the like death he had himself been moved to pass a sanction on the condemnation of that sainted witness. Then he recanted his recantation. He renounced every word he had been tempted to utter against English Wycliffe or Bohemian Huss; and, referring to himself, he declared that he should not be the last victim of a cruel priesthood. Finally, turning to the speechless judges, he summoned them in prophetic vision before the judgment to come; and then the emaciated man ceased to speak.

Among those present was Poggio Bracciolini, a man who had the address to be secretary to no fewer than seven popes, who ardently devoted himself to the revival of classical literature, who was the official orator of the Council of Constance, and who has left behind him a fair history of the proceedings of the council. This man of fine intellect owned no sympathy with Jerome's beliefs; and, indeed, he is described as strikingly devoid of religious feeling. But, in a letter to a friend, he powerfully depicts the impression which had been made on men's minds by Jerome's intrepid attitude and dazzling eloquence:—

"He had for three hundred and forty days," says Poggio, "been pining away in a dark tower full of offensive effluvia. It was a place where he could not even see, much less read or write. I pass over the mental anguish which must have daily tortured him, and which was enough to destroy the power of memory itself within him. And yet he cited so many learned and wise men as witnesses in behalf of his opinions that he might have passed the whole of his time in all quietness in the study of wisdom. His voice was pleasant, clear, full-sounding, accompanied with a certain dignity, his gestures fitted to excite indignation or pity, which, however, he neither asked for nor sought to obtain. He stood up fearlessly, undaunted, not merely despising death, but even demanding it, so that one might look upon him as a second Cato. Oh, what a man! A man worthy of everlasting remembrance!"

So speaks the great scholar, Poggio Bracciolini of Florence. The council adjourned in great excitement. The sympathies of many were strongly stirred. Some whispered together about saving him. Nobles and bishops visited him in prison, and by their purple and lawn blandishments tried to bribe him to recant; but the exquisite torture of soul which had been the cost of his former denial was enough for a lifetime. Jerome now stood firm as a rock. When the council met again, sentence of death was passed upon him, and he was burned on the very spot consecrated by the ashes of John Huss, singing or rehearsing psalms and hymns until the smoke and fire choked his utterance.

The unbiassed witness I have already quoted, Poggio Bracciolini, went to see how "the second Cato" could suffer; and he tells us that Jerome suffered the fire and its torture with a soul so firm that he seemed to demand it, and with more tranquillity than Socrates displayed in drinking his cup of hemlock, while he himself went back to the city wondering upon the mystery of a faith which he failed to comprehend. Æneas Sylvius, afterward Pope Pius II., confirmed the testimony of Poggio, declaring that Huss and Jerome suffered death with a constant mind, and went readily to the stake as though invited to a feast.

The Bohemians, who had boldly declared themselves in favor of Huss, were enraged at the injustice and treachery displayed in the martyrdom of their teachers, and their hatred of the Romish Church was greatly increased. The whole nation complained of the iniquitous proceeding, in a long memorial, signed by more than one hundred noblemen and more than a thousand of the people of influence. The attachment of the numerous friends of Huss to his person was so great that they carried the earth from the place of his execution into Bohemia, and commemorated his sufferings by medals, pictures, and elegies, and by the observance of a service on the anniversary of his death.

I cannot now trace the destructive war by which the Bohemians sought to avenge the martyrdom of their two teachers. The sparks from those two fires kindled the half of Germany; but, though war blazed high, and evil passions were rife, and men were mad with wrongs, the Reformation was suspended for another century. The reason is not far to seek. After all the struggles for liberty, the Emperor Sigismund was acknowledged by the Bohemian people; and, the moment he and the pope began their sway over this patriotic but unfortunate land, the power and glory of the Hussites began to wane. Under the dominating influence of Sigismund and the enslaving power of

priestcraft, the nation lapsed into the same degraded condition it was in previous to the time of Huss. Yet all was not lost; for, when a hundred years had nearly passed, there were found in Bohemia and Moravia two hundred churches the members of which had not bowed the knee to Baal, and had not surrendered their conscience before the terrors of Rome. In fact, the great war of the sixteenth century, which terminated an idle peace, and was the means of introducing at least the dawn of religious liberty into Europe, was brought about by the countrymen and followers of Huss.

S. Fletcher Williams.
Scarborough, England.

THE STRAIT GATE AND THE NARROW WAY.

Unitarians rejoice that they have been led out of narrow into broad places. We rejoice that to us has been given the power to sail broadly over the great sea of thought. We are fond of adventurous wanderings, we shun the beaten track, and prefer to find a path for ourselves. We welcome truth from every side,— it does not come to us in any single utterance. We are not bound by any theological fears, not limited by any precise forms of expression, not confined to any narrow way. Does not the liberality in which we glory expose us to certain peculiar perils? What did Jesus mean when he said that the broad way leads to destruction? What are the special dangers of the broad man?

1. The minds of many liberal men are, as some one has said, like omnibuses stopping to take up every interest that holds up a finger and beckons from the sidewalk. They lack discrimination. They lose their grasp upon important things. Our modern newspapers fill our minds with a vague confusion of events and ideas, and too often the trivial happenings of the hour distract and absorb our attention. Do we not need to narrow our interests, to circumscribe our duties a little more, to devote ourselves more particularly to the important things and let the trifles go? We need to take to heart and put into practice the apostle's splendid motto, "This one thing I do." We want to put our work where it will do the most good, and not scatter it indiscriminately.

2. Is not the broad man in danger of being intolerant? Too often, in disdain of provincial narrowness, the broad man admits to his fellowship only those who are as broad as himself. He thinks he can gain nothing from his narrow-minded neighbor, and so he neglects him. But, as Dr. Clarke said, the tortoise knows some secrets that the hare does not dream of. The narrow man understands some things better than the broad man, for all his experience, his travels, his far-reaching industrial or intellectual connections. The man of slow and cautious habit knows perhaps more of the real content of life than his alert and progressive neighbor. The old-fashioned orthodox believer may be unreasonable, dull, devoid of critical or historical sense; but still he may have some lessons of loyalty and self-sacrifice to teach us. Shall we not be ready to learn all we can, and be guided by the experiences of the past as well as by our hopes for the future?

3. The broad man is in imminent danger of allowing his liberality to degenerate into indifference. He has so many ships afloat that every wind that blows must favor some. He is too often an easy optimist. His historical knowledge tells him that civilization is getting ahead slowly but surely. His philosophy teaches him that one man can do very little to expedite matters, and so he becomes a mere looker-on, and does nothing to advance the political, moral, or spiritual welfare of the community. We need to remember that the world advances only through the efforts of individual men. God gives the materials of progress,—man must do the work. The broad man bears a greater responsibility in this matter than any one else, for his freedom, knowledge, and experience give him a better leverage. He is in a position where he can make his whole weight tell. He can move the world. He should be peculiarly earnest and devoted. If the liberal man fall into the pitfalls of indiscrimination, intolerance, or indifference, most assuredly has the broad way led him to destruction.

But are we, then, to give up the splendid breadth and freedom we have so hardly won? The words of Jesus about the strait gate and the narrow way seem to refute all our cherished ideas and habits. They are no light catchwords, no idle trifling. What do

they mean? Assuredly they do not mean that we are to turn our faces backward, and devote ourselves to idle stagnation or retrograde opinions. They mean that we are to press more zealously, more discriminatingly, forward. They mean that we are to check our aimless wanderings and devote ourselves with singleness of heart to the special work given us to do. Our duty is to seek an end infinitely broad, free, and high, by the narrow way of discriminating devotion and enduring loyalty. True liberality is in the narrow fidelty which, while consecrated to a single purpose, embraces the world in its application.

Is it not the lack of this essential combination that makes the weakness of our modern religious life? The errors and evils of both broad and narrow way are evident. On the one hand, the Roman Catholic pursues the narrow path, with the aid of a splendid organization and faultless discipline and with an assiduous devotion, which is quite enough to account for the persistence of the Roman order. He fails to satisfy the needs of the best men because his end is too low, because it too often implies submissive dependence upon authority and the destruction of independent thought and action. On the other hand, the Quaker pursues a lofty end,—the cultivation of the spiritual nature, the inbringing of peace and good-will among men. But he walks the broad path. He disdains organization because it interferes with the working of the free spirit; and so his work is not persistent, but occasional, almost accidental. The orthodox Protestant has plenty of devotion and splendid enthusiasm, but too often his end is as narrow as his way. He seeks only a personal and selfish salvation. The Unitarian has an end than which none can be broader and higher,—the uplifting of humanity, cooperating with the divine energy in the cultivation of the noblest attributes of manhood. But he has too often chosen to pursue these things by the broad way. We shall not discharge our great responsibility until we can kindle among ourselves a greater enthusiasm and a narrower devotion to our special tasks. We must be ready to work more heartily together, to maintain our cause more zealously, not holding ourselves above aggressive action, not disdaining efficient ways and means. We must be ready, in pursuit of our ideal end, to enter the strait gate of a consecrated purpose and walk the narrow path of loyal persistence.

Samuel A. Eliot.

Denver, Col.

INDUCEMENTS FOR YOUNG MEN TO ENTER THE LIBERAL MINISTRY.

As preliminary, the fact may be noticed that there is *room* in the liberal ministry. Most of the professions are overcrowded; some, as medicine and law, are very greatly overcrowded. It is not so with this. Nor is it soon likely to be, because liberal thought is so fast spreading. And this consideration is worthy of attention; for, if any man is going to work in this world, he must have a place.

I do not mean that the *ready-made* places for young ministers in the liberal bodies are very numerous,—not so numerous, perhaps, as in some of the older and larger orthodox bodies. And yet even the ready-made places, or places as pastors of established churches, are not few, when we take all the liberal churches together,—Unitarian, Universalist, Independent. So that, as a fact, earnest and able young men who desire to enter the liberal pulpit, and are fitted for the place, do not, as a rule, have much difficulty in finding pulpits. And every year the places open to such are more numerous, because of the steady and even rapid progress that is being made in the work of organizing new churches.

But this is not all. There is another kind of demand that is larger still,—indeed, that is practically unlimited. It is for young men of ability and courage to plant liberal Christian churches in places where they do not now exist. The cities and larger towns of this whole land—nay, of the English-speaking world, and even of countries far beyond that, as on the continent of Europe and in India and Japan—are ripe for such a rational, humane, practical, and uplifting religion as liberal Christianity is. It is not extravagant to say that the places are to be counted by the hundred in this country alone, where able young ministers, with even less of perseverance and self-sacrifice than the average young lawyer or physician has to exercise in order to get himself

well established, could plant strong, influential, self-supporting liberal churches.

This, then, is what I mean when I say there is room in the liberal Christian ministry. There is already a very considerable number, and a steadily increasing number, of liberal churches already organized, to be supplied with pastors. For this service there is a call for an ever-increasing number of young men. But, beyond this, practically the whole field of the enlightened world is ready for our gospel. Young men are wanted everywhere as heralds of that gospel; and, if they are able and worthy, they will find support.

But, in addition to there being *room* in the liberal ministry, the calling is one in nearly every way *desirable*,—I mean measured by the better standards that we apply to other professions. Even if we lay aside the thought of doing good, and simply look about us for a calling in which one may make the most of himself, in health, happiness, growth, attainment, place in the esteem and affection of others, all those things which go to make life large, many-sided, rich, it is questionable if any other profession or calling surpasses, even if any equals, this.

1. Beginning on the lowest plane, the social advantages offered by the liberal ministry are nearly everywhere of the best. As a rule, in this country, to the minister and his family, of every denomination, an excellent place in society is assigned. To be sure, in many a place, in matters religious, the liberal minister will find himself ostracized. But rarely is bigotry able to stamp itself very strongly upon social life. The single fact that the literature and science and growing intelligence of the age are so largely on his side insures him in the community a position of respect and influence.

2. The liberal Christian ministry is a calling which, perhaps more than any other learned profession except that of the scientist, leads naturally to a companionship with and knowledge of nature. To the new and higher religious thought of our time, nature is distinctly a part of God's revelation. Woods, flowers, fields, mountains, waters, skies, stars, as well as the utterances of old-time prophets, are all leaves in the great book of the world's true and divine scriptures; and to these, as well as to those, the teacher of rational religion is bidden to go for joy, for instruction, for inspiration.

3. So, too, the liberal ministry leads naturally to the study of man, human nature, human life. Its thought of human nature is very high. It sees not in man a ruin,—a being fallen from a high estate which he can never recover,—but a child of God, needing to be helped upward to a fuller understanding of what the divine possibilities in him are. This view naturally stimulates to the study of man and life as something interesting, attractive, worthy. Moreover, the liberal minister has exceptionally favorable opportunities for such study. His calling naturally leads him into contact with life in a very wide variety of manifestations, in young and old, rich and poor, the happy, the sad, the fortunate, the unfortunate, the virtuous, the vicious. Thus is the vocation peculiarly rich in both incentives to and opportunities for knowledge in the whole range of human nature.

4. Not less is to be said of it as regards its literary opportunities and privileges. Nowhere do the best and noblest books of the world find a more fitting place than in the library of him whose calling it is to preach the gospel of God's universal inspiration and ever-growing revelation. In the very nature of the case, to no man does all high truth more naturally belong than to him. It is by no means without significance that so large a part of the best literature of our age is the product of liberal Christianity. Liberal Christianity is favorable to literature because it is favorable to freedom, and because it believes all truth to be sacred. It is doubtful if any other calling leads its votaries so constantly to drink at the fresh fountains of the world's most inspiring thought.

Now, all these are recommendations, that are not light or inconsiderable, of the liberal Christian ministry: a profession uncrowded; excellent social advantages; and a calling which leads naturally and all the while in the midst of nature, with its lessons and companionships, amid human life, with its wealth of experiences and possibilities, and amid literature the noblest in the world.

Young men casting about for a life-work may well ask themselves, In what other calling are so many advantages, and so high ones, combined as here?

And yet, after all, not in any of these things does the real glory of the liberal ministry lie. These are considerations, it is true, that need not be despised; and yet others rise so much above them, for the really noble mind, that these must, by comparison, seem small and poor. The considerations that have been named so far end in self. But the glory of the Christian ministry, in all its branches, and certainly not less the liberal than any other, is that it has its existence for ends distinctly above and beyond itself. The glory of Christianity is its cross,—the world's most tragic and impressive symbol of self-sacrificing love. The glory of the Christian ministry is that it is a love calling. Its motto is that word of Jesus, "It is more blessed to give than to receive." It need not despise meat and drink; but its thought must ever be, "Is not the life more than meat?" The great inducement rising above every other for noble young men to enter the liberal Christian ministry is that it is a calling which offers exceptional opportunities for disseminating truth, for championing right and justice, for opposing evil in its thousand forms, for serving God and humanity, for lifting the world up to a higher and better life. To young men who want to make the most of their lives, in the noblest ways, this inducement ought to be the most attractive and weighty, as it certainly is the most worthy, that it is possible to offer.

Some of the *directions in which* the liberal Christian ministry presents opportunities for serving God and man will be pointed out next month.

J. T. Sunderland.

THE COUNCIL OF THE NATIONAL CONFERENCE: ITS ADDRESS TO THE CHURCHES.

It is the duty of every council chosen at the National Conference of the Unitarian church to send to the churches and societies represented a brief account of the proceedings of the Conference within as short a time as possible after its adjournment.

The fourteenth of these Conferences has been held at Saratoga. It was very largely attended, and the members showed a quick interest in the occasion. The Conference heard the reports made by the Unitarian Association, by the Western Conference, and by Mr. Moors, the superintendent of our missions for the New England States, Mr. Morehouse for the Middle States, Mr. Chaney for the Southern States, Mr. Forbush for the Mississippi Valley, and Dr. Stebbins from California.

All these reports showed an encouraging success in the work of establishing new churches. Sixty-one such churches have been established in the two years since the National Conference met at Philadelphia.

Mr. Carroll D. Wright, representing our church at Washington, read a careful paper on "Marriage and Divorce," pointing out the necessity for much more seriousness among persons who assume the responsibilities of marriage than proves to exist in general in this country, showing the absolute necessity of a careful law of divorce, reviewing the statistics with regard both to marriage and divorce, as they have been collected by the national government, and thus presenting views of the very first importance for the maintenance of the purity of the family and the integrity of home. This valuable paper will be printed and sent to each of the churches, and it is to be hoped that its recommendations will find their way into legislation and also into the direction of life. It is clear that no remedy for present difficulties is to be sought by an effort to ignore the necessity of divorce, but rather that we are to improve our present conditions by making marriage more sacred, and in the utmost care and seriousness in the arrangements of the several States for granting divorces.

With the rapid increase of our churches, the necessity becomes more evident for the training of competent ministers for those churches. We receive gratefully from other communions preachers of great ability and consecrated lives. It is necessary, at the same time, that our own churches should present the ablest and noblest of their young men for the ministry of the church; and it is most desirable that our schools of preparation shall be well fitted to train men for the active duties of a most active profession. We do not need recluses, we do not need hermits, we do not need dreamers, for ministerial life. The ministry offers, on the other hand, the noblest and fullest opportunity for manly and effective service. It is

in this view that the Conference has passed a vote earnestly begging individuals and churches to contribute at once the sum of $75,000, which is all that is needed for the further equipment of our school at Meadville. That school has been steadily enlarging and improving its position. Its friends believe that, with this small additional fund, it will be able to discharge its present duty to the churches. This is a very small amount for the multitudes who are united in the Unitarian communion to contribute. The Council adds to the request of the Conference its own wish that persons of wealth and persons of small means in our communion will unite their forces, so that the appeal of the committee on this subject may be met at once.

With a proper provision of ministers, it will be in the power of our superintendents of missionary work to meet the wishes of persons in all parts of the country for the establishment of new Unitarian churches. The real necessity of such churches, if the Unitarian church is to assume its fit place in the religious work of this country, is evident. After all has been said that can be said of the steady improvement of our time, of the liberalizing of other communions, of the improvement in general literature, the fact remains, which always will remain, that a Christian church is the visible exponent of Christianity in any community, and is the organization best fitted to enlarge the Christian forces of that community. Once establish a church, and in that institution you have a present power. All men know there is a church; and that church, if it be a true church of Christ, is always enlarging its numbers and its activities. As we have been able to enlarge our numbers by sixty-one in the last two years, we ought to be able to add at least the same number in two years more. But at the outset this needs money. The central board must have at their command money enough for the initial steps,—for the livelihood of preachers who are to go into new communities, before those communities can make self-supporting churches, and, in a word, for all the cost of home missions, as they are called, in a nation where home missions are often charged with the same class of expenses which belong to missions in foreign lands. The Unitarian Association, therefore, which is the missionary organization by which the Conference works, urges all the churches to increase their contributions to its missionary funds. The Conference has indorsed this urgent appeal. The Council asks every congregation in which this letter may be read to enlarge its contributions of the last two years, so that the next two years may enable the Unitarian board to carry forward its missionary work generously, without entrenching, as it has been obliged to do, upon invested funds which we need for other purposes.

Our mission to Japan stands upon different ground. It is largely supported by the bequest made by the late Mr. Hayward for exactly such purposes. The people of Japan do not need any large expenditure of money. They are more than eager to receive any such information as can be given them of that union of devotion with loyal life which the gospel calls the love of God and the love of man. The encouragement given us in the earnestness of this interesting civilized nation may well quicken us in the advance which we are attempting to make all along our line.

While most of the speakers were of European ancestry, the presence of a Japanese scholar and of Mr. Booker T. Washington, of the Negro school at Tuskegee, both of whom spoke eloquently in behalf of their respective races, showed in this Conference the visible co-operation of the three great races of mankind. Shem, Ham, and Japhet met together. They were united by the same spirit which united them on the day of Pentecost.

The question which has been discussed among us since 1865, as to the fitness of the preamble of our constitution and other clauses which rest upon that preamble, has been referred to a special committee, to be named by the Council. The Council will name that committee as soon as possible, and it will report in print six months before the meeting of the next Conference.

Such are the special objects, by vote referred to the Council, which the Council is to communicate to the churches. Behind all these votes and these stated necessities there is always the duty on every church of doing its best to bring in the kingdom of God in the neighborhood where it has been providentially established. We have no

right to be, unless, year by year, it is clear that we do something that the health, the education, the happiness, and the piety of the community may be advanced. God must be worshipped, strangers must be welcomed, the sick must be cured, the lonely must be visited, the prisons must be cheered, those who have been blind to spiritual truth must begin to see, and those who have been deaf to it must begin to hear. Such is the province and privilege of a Christian church. And it was clear enough, from the enthusiasm and earnestness of the churches represented, that we have good reason to hope for such efficiency on the part of all our churches, old or young, large or small, in the years which are before us.

The full report of the Conferences, with the important resolutions on temperance, on education, on missions, and on other subjects, will be laid before you as soon as it is printed; and we ask your earnest attention to those resolutions and the recommendations made to the churches.

EDWARD EVERETT HALE, *Chairman.*
WILLIAM H. LYON, *Secretary.*

LAYING THE FOUNDATIONS.

To one who is having a new house built or is interested in the erection of a new church, it is a fascinating and instructive occupation to watch the masons as they lay the great blocks that are to form the foundation of the building. Not all the material that lies around is adapted to this honorable use. The honest and conscientious workman makes a careful selection: he chooses only those rocks that, for shape and size and durability, will contribute to the stability and beauty of the structure that is to be raised upon them.

So in the construction of the spiritual temple, the church of the living God, for the completion of which we are "coworkers with Him," there is equal need of careful and wise selection of the materials that we put into its foundations. There are the "gold and silver and precious stones," as well as the "wood and hay and stubble." "Let every man take heed how he buildeth"; for "every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is."

It is to be feared that, in the organization of churches of our liberal or Unitarian faith, we are not always mindful of the apostle's solemn injunction to take heed to the character of our building materials. The temptation to use the "wood and hay and stubble," even for the foundation, is very great. We are reminded continually of the need for churches of the Unitarian faith in all parts of the country. Hosts of people everywhere are religiously unhoused; and we must do our utmost to provide for their spiritual needs. We have been indifferent or exclusive too long, and now we must make up for lost opportunity. We are credited with sixty-two new societies during the past two years, and the hope is expressed that the number will be doubled by the next meeting of the National Conference.

This spirit of missionary enthusiasm, this growing sense of responsibility for our share in the salvation of society, is highly gratifying. We are thankful for the signs of awakening, and for the growing conviction that we have a message and a "mission" to the great world that lies around us. Formerly we said, "Send the multitude away: our provisions are too select and dainty for their gross appetite." Now we are alive to the fact that we have the "bread of life" for which the souls of men are hungering; and we hear the Master's word saying to us, "Give ye them to eat." We are in haste to obey. We want more men to preach the gospel of the liberal faith, and more money to carry on our missionary work and build new churches. Let us have the men and the money, by all means. But let us see to it that, in our zeal and haste, our work be of the highest and most permanent order.

The writer of this article is convinced that there has been a great deal of time and energy wasted in our liberal missionary work through unwise methods. One serious mistake has been premature or overhasty organization. Liberal "movements" or societies have sprung up in some places with mushroom rapidity, but, alas! with no more solidity or enduring qualities than the mushroom. Like "the morning cloud or the early dew," they have "passed away." Such societies have not represented the religious thought and life of Unitarianism; but, unfortunately, they have borne the name, which has thus become

"Defamed by every charlatan,
And soiled with all ignoble use."

The failure of such societies is due to over-hasty organization, and, consequently, ill-chosen material in the foundation. A mistake in forming the nucleus of a Unitarian society may be, and frequently is, fatal to its success. In almost every town and village in this country to-day there are people enough with liberal religious views to form a self-supporting liberal church. The difficult problem is how to bring before these people the doctrines and principles of the Unitarian faith in a manner that will command, not only their assent, but also their co-operation? There is a vast deal of unorganized Unitarianism throughout the country: the difficulty lies in getting it effectively organized.

It is comparatively easy to go into a town where no Unitarian or liberal church has been organized, and get together a heterogeneous crowd of people who are ready to listen to any and every apostle of "liberalism" who happens "to come along."

Probably the majority in such an audience will be made up of persons whose ideas of a Unitarian church are that it is an organization for the purpose of antagonizing Orthodoxy. The vaguest as well as the most extravagant ideas prevail regarding the character and aims of Unitarianism. When it is announced that Unitarianism has no authoritative, dogmatic creed, the statement is taken as an assertion that it has no fixed principles in religion and no clear and definite aims. Under this false impression, numbers of people, who have no fixed principles in either religion or morals, are willing to organize themselves into what some satirist has termed "a church of the grand ambiguity."

Frequently it happens that those who are most responsive to an invitation to organize a liberal church are the persons who are least likely to make it a success. If people who are little better than anarchists in religion and in morals are taken as the foundation stones of a liberal church, the sober-minded, rational, and self-respecting liberals cannot be drawn into the movement: the nucleus is a repellent instead of an attractive centre.

Surely, it is worse than a waste of time and energy to organize churches in this fashion. Such churches only burn over the ground, and make it infinitely more difficult to organize a genuine Unitarian church. The unfortunate reputation and unsavory recollections have to be lived down. This living-down process is frequently the most trying part of a Unitarian missionary's experience.

If there are not enough level-headed, clean, morally reputable people in a community who are willing to form the nucleus of a Unitarian society, and to give character and weight and stability to its organization, then it is the part of wisdom and common sense to abandon the attempt, and devote the time and labor to some field where the conditions of success are to be found. We might as well recognize the fact that there are so-called liberal elements that cannot be organized into Unitarian societies. We may, and ought, to help them in other ways; but we cannot co-operate with them, or they cannot co-operate with us upon our lines of religious thought and work, and their presence can only be a source of weakness and confusion.

What the present article would advocate is a method of missionary work that, if it would not give a large showing of new societies in our annual reports, would be productive of far more valuable and desirable results. Quality counts more, in the long run, than quantity. Instead of trying to organize five or six societies in different towns, in the course of a year, let the missionary find one good and promising field, and devote his entire time and labor to it until the movement is thoroughly established. Let no organization be attempted until the missionary is thoroughly acquainted with those who are to form the nucleus of the new church. Let him live in the town long enough to learn something about the characters of those who are associated with the new movement. Let the preaching be continued for six months or a year, if necessary, before any society is legally organized. And during that period let the principles and doctrines of liberal Christianity be so clearly and persistently enunciated that there shall be no room for any misapprehension as to the character and objects of the proposed society.

If this plan were adopted, those who have no real affiliation with Unitarian thought,

and no real purpose to promote its aims, would be discouraged from associating themselves with our new churches, or would, at least, cease to make themselves so obnoxiously prominent. "But," we are asked, "would you exclude the publicans and sinners from our Unitarian churches?" By no means. But I would carefully avoid putting into positions of prominence and leadership "publicans and sinners" who showed no signs of repentance.

Another source of weakness in some of our new societies is the absence of a declaration of principles, or a "covenant" of some sort, that might help to give direction and definiteness to the activities of the members. The pamphlet issued by the American Unitarian Association for guidance in organizing churches, while excellent in most respects, might be improved by the addition of a brief and simple form that could be used for this purpose. The mere expression of a purpose to worship and fulfil the benevolent functions of a church is much too vague and indefinite.

It will probably be objected to the methods suggested in this article that, if followed out, they would lessen the effectiveness of our missionary work. There need be no fear on this score. We might, possibly, have fewer new churches to report in the course of a year. But, if not so numerous, they would be stronger and healthier, and more likely to be permanent centres of light and blessing in the land.

W. H. Ramsay.

A SALVATION ARMY UNITY CLUB MEETING.

Perhaps nowhere has the Salvation Army received kindlier or more appreciative treatment than at the hands of Unitarians. The ways of these strange religious enthusiasts are not our ways, nor are their thoughts our thoughts. Yet we recognize in them honest and earnest men and women who sincerely believe what they profess, and are ardently trying to win to a better life that class of persons who are least reached by the churches. We heartily bid them God-speed in whatever good work they are able to do, and shall be glad if they can teach us any lessons as to how to come into more sympathetic relations with the poor, the ignorant, the outcast.

It is a maxim at art exhibits that every artist has a right to demand that his picture shall at least be hung in a favorable light. It was in this spirit that the managers of the Unity Club at Grand Rapids, Mich., recently invited the officers of the Salvation Army in that city to occupy an evening of the club, describing the history, aims, and work of their organization. The invitation was accepted. The meeting was held in the Jewish Temple. There was a large attendance, and all came in a sympathetic spirit, desiring to put away prejudice and to look at the Army and its work from the inside.

We take from the *Telegram Herald* the following report:—

"At the meeting of the Unity Club last night, held in Temple Emmanuel, the president, Miss Tupper, pastor of the Unitarian church, anounced the subject of the evening to be 'The Salvation Army,' and said that she believed it to be true that the great part of the community knew but little of the organization, although it had grown to large proportions in the city, and was engaged in working for good. From thirty to forty of the Salvation Army were in attendance, and by request sang one of their war-songs. They sang with the same spirit that they sing in the streets, and made the vaulted synagogue resound with Salvation Army melody. The words of the song were interspersed with exclamations of 'Bless the Lord!' 'Praise God!' 'The Blood of Jesus!' 'Yes, Jesus will save!'

"After the song, the speaker of the evening, James Low,—'Father Low,' as the Army affectionately call him,—was introduced. He gave a sketch of the life of Gen. William Booth, founder of the Army. Converted at seventeen years, he gathered some young men about him, and went out among the poorest of London, holding cottage meetings, prayer-meetings in the street, and so on. After a time Mr. Booth became a Methodist preacher, but left the work because it tied his hands too much, and again went to London to do mission work. He went into the Whitechapel district, and found a world of people there who knew no more of God than do the people in Central Africa, and who knew no meaning for the word 'Jesus' save that in using it they made an oath stronger.

"God blessed his efforts among these people, and many were converted. He soon found that thousands had no place to go in the evening but to the saloon or low theatre, so he decided to hold a meeting every night of the week, as the Salvation Army soldiers do to this day. Their first meeting was in an old tent on a burying-ground, but the tent was blown down the first Sunday, and so a stable was secured. From the very first Booth made evangelists of his converts, and so the work spread in geometrical ratio. It was soon found necessary to put on a distinguishing badge, both as a protection to themselves and also for the benefit of others who might wish to apply to them for any kind of help. The organization was called the 'Christian Mission' at that time.

"Ten years ago Miss Booth went to Paris and secured a room there. A policeman told her that she had all the cut-throats of Paris at her first meeting. She preached, while they kicked her, assaulted her, and threw rotten eggs at her, but at last her efforts were rewarded and many were converted. There are now fifty or sixty stations in France. From Switzerland she was driven out at the point of the bayonet at first, but now the Army is allowed to preach in certain cantons, under certain conditions.

"Twelve years ago the first Salvationists came to New York City, and their first meeting was held in what was called the vilest saloon in the United States. Eight years ago some of the Army were invited to come to Grand Rapids.

"Collections are taken up at every meeting of the Army. Out of the money, rent, gas, and fuel are paid for, and the surplus, if there is any, goes to pay the salaries of the officers. The men are allowed seven dollars a week, but if there isn't enough surplus to pay that amount, they take what they can get, and nobody owes them anything. All are recommended to wear the uniform and badge. About half of those who are saved at the meetings of the Army go into the service.

"Everything that the Army does has sprung out of the necessity of the case. The common council, mayor, and all the city officers have done all they could to drive the Army out of Grand Rapids on account of the noise they make in the streets. But it is the belief of the Army that, if they would discontinue their noise, they might as well shut up the barracks.

"After a song by one of the lassies, Capt. Hargreaves, who is in charge of the soldiers here, was asked to speak. He said that after a man is converted, or becomes a 'prisoner,' they call him a recruit. If he wishes to join and become a soldier, they try him for two or three months, and then, if they find him worthy, he signs the articles of war, and is sworn in publicly. A soldier can wear a shield, a Guernsey or Jersey, and a cap or a bonnet, with the red band. Field officers are distinguished from soldiers by wearing blue, yellow, or red braids on their dress. A captain wears two rows of red braid on his collar; a lieutenant, who assists the captain, wears yellow braid; while a cadet wears two rows of blue braid. An ensign wears an epaulet without a star; an adjutant, a silver 'S' on collar and a star on the epaulet; a major wears two stars; a brigadier, three stars; a colonel, four stars; a commander, five stars; and so on, the number of stars increasing with the rank.

"There are many branches of the work, such as the 'Rescue Home,' where fallen women are cared for; the 'Slum Saviors,' who visit the slums of the large cities; the 'Prison Gate Brigade,' who go to the gates of prisons to talk with the newly released prisoners; the 'Red Maria,' which takes men away from the jails and gives them food and work, if possible; the 'Midnight Rescue,' whose members look for drunkards in the ditches and alleys; the 'Labor Bureau' and the 'Food and Shelter Work,' where for a trifle a man can get something to eat, a bed, and a home until he can find work."

These addresses were listened to with great interest. At the close one of the prominent members of the club whispered to the president, Miss Tupper, and immediately after she said: "It has been suggested that this would hardly be a proper Salvation Army meeting if no collection were taken up. So we will have a collection for the benefit of our friends who have so kindly described their organization and work to us." The collection over, which was a liberal one, the Army sang a rousing song, and the meeting closed.

LOOKING UPWARD.

O Lord, I only strive! 'Tis not for me
The heights to attain,
Where far above Thy saints and martyrs be.
Upon the plain
I stand with hands upraised. Be this my plea,
I long for Thee.

Sometimes I doubt if I am nearer now
Than years ago;
So steep the way, so high the mountain's brow,
While I below,
Clutching some frail support, feel all give way,
Nor find a stay.

The winding path full oft is hid from sight,
Nor can I trace
Where those have trod who followed it aright.
Thy heavenly grace
Shall make it clear. Be Thou my staff and guide,
And nought shall hide.

When dark the fog descendeth, I will stand,
Till touched with flame
Thy shafts of light speed over sea and land,
Thee to proclaim.
Illumine thus my soul, that I may gain
Strength to attain.

CHARLOTTE C. ELIOT.

St. Louis, Mo.

"CHILDREN'S DAY."

It has come to be a wide-spread practice in many of the Christian denominations around us to set apart a Sunday in June as "Children's Day," or "Children's Sunday," or "Flower Sunday." On this day the children of the congregation are invited to join with the older people in a common service, the church is made beautiful with flowers, the music is adapted to the young as well as the old, the addresses made are such as will interest the children. Sometimes the exercises are so arranged as to have parts taken by the children and young people, and a special effort is made to have parents bring their children for baptism.

This beautiful festival Sunday has obtained such a hold upon the affections of the people that the question has arisen, and has been debated with some warmth, Where did the idea originate? Several denominations have claimed the honor of having first set apart such a day. Perhaps the leading claimants have been the Methodists and Universalists, although the Free Will Baptists and Congregationalists have put in somewhat insistent claims also.

Last year the Illinois Universalist Convention, at its annual meeting, appointed a committee of three of its ministers to look up the subject thoroughly and report. They have done their work, and in an interesting report just published in the *Universalist* of Chicago they give an account of the time and manner in which the observance of a "Children's Day" in June came into the various churches.

Nineteen years ago (in 1872) the General Conference of the Methodist Episcopal Church so changed its discipline as to make "Children's Day" a regularly established thing in that communion; and it had been somewhat in vogue among Methodists for several years before that date, one church in New York claiming to have celebrated such a day as early as 1866.

But the Universalists push back their claims some nine years farther than that, showing that Rev. Dr. Leonard, now a professor in Tufts Divinity School, began in Chelsea, Mass., the observance of what corresponded to the present "Children's Day" as early as 1857. Several other Universalist ministers claim to have observed such a day nearly as early.

Thus the committee of the Illinois Convention seems, by its investigation and report, to settle the not important and yet interesting contention of the various denominations over the origin of the day, in favor of the Universalists. At least, wherever it came from, "Children's Day," as the Methodists and some others call it, or "Flower Sunday," as we more commonly say, is a beautiful festival which all churches of all denominations may well celebrate. We are glad to see the practice steadily growing in our Unitarian churches of observing at least four festival Sundays each year,—"Flower Sunday," "Harvest Sunday," "Christmas Sunday," and Easter. Such festivals for old and young do something to diversify, warm, and enrich our generally too monotonous, too cold, too staid and barren services. Best of all, they draw the children toward the church, and make them feel that the church cares for them and has a place for them. That church is moving in the right direction that is coming into closer touch with its children.

No man is a Christian whose aim in life is to put in as little and get out as much as possible.

DR. HERFORD'S RETURN TO ENGLAND.

As already announced, Dr. Brooke Herford of Boston has accepted a call to London, to the pulpit recently made vacant by the death of Dr. Sadler, and will remove to England in time to begin his new work in February next.

The question of accepting or rejecting this call has been pending two or three months; but Mr. Herford's sense of duty has finally caused him to decide to go where he feels that the need for him is greater than even it is in America. In a published letter relating to the matter, he says: "Utterly unsought, utterly unexpected, this call to London came, accompanied by pleadings from old fellow-workers that I should come back to my old work, which weighed upon me with force greater than I can express. It is the work that I was at for twenty-five years, and with which, since I came to America, I have never lost touch; and I believe I can take it up again with hands not so much weakened by the lapse of sixteen years as strengthened by the rich experience these years have brought, and by the freshness and stimulus of this American life in which they have been passed. England has for a Unitarian minister no post of such public honor as the ministry of Arlington Street Church, Boston, especially when joined with a preachership at Harvard. But there are needs in our English field just now of a very special kind, which seem to outweigh not only all such considerations, but even the weightier ones of the natural regret and disappointment of those who are concerned with me in these works here. And so, in resigning my work here, I will only pray my friends to measure the sense of duty which compels me to this change by the pain and sorrow which it costs me."

It is not easy to express the greatness of the loss which our cause in America will suffer by the departure of Dr. Herford. He has proved himself a wise, strong, and courageous leader, full of resources, insight, and persistence. And such leaders are scarce. Our only comfort is the thought that what is the great loss of Unitarianism in America will be the great gain of Unitarianism in England.

The editors of this magazine will feel with especial keenness his departure, because from the beginning he has been so warm a friend, giving to the periodical during the first two years of its history assistance without which it could not have lived or even come into being.

The reception that he will receive in England will be certain to be very warm, and we look to see him do as strong and influential a work there as he has done here. The London *Inquirer*, speaking on the subject, says: "The announcement that Rev. Brooke Herford has accepted the invitation of the Hampstead congregation, and that he will in February next enter on the pastorate in succession to the late Dr. Sadler, is a matter of much gratification to Unitarians in the metropolis and throughout the country. The earnestness and manliness of his character, no less than his deep interest in the intellectual and spiritual side of Unitarianism, have long marked him out as a leader; and leaders we want. Boston will be sorry to lose him, and he will be sorry to lose Boston; but his welcome home again will soon assure him that, though out of sight, he has never been out of mind in a land which, though the universe does not revolve around it, is still the land of his birth."

A NEEDED PROTEST.

Rev. E. E. Hale, as chairman of the Council of the Unitarian National Conference, has a letter in the *Christian Union*, which, as it sounds an important warning against religious formality, we print in full:—

"*To the Editors of the Christian Union:*

"The report of the Unitarian Conference in your paper of last Saturday begins with these words: 'The Unitarian Conference held at Saratoga last week was opened, after the usual formal exercises, with an address by the new president of the association, Mr. George William Curtis of this city.'

"They furnish me with a text for a note which for some time I have been tempted to write to you, on the attitude assumed by the 'evangelical' newspapers and journals with regard to religious services. We who stand outside the so-called evangelical churches are better critics of this attitude than they who enjoy the privileges of their

fellowship. And for some time past it has seemed to me that it was desirable to make some statement of the view in which thoughtful outsiders regard such utterances of what is called the 'religious press.' In this case, the 'usual formal exercises' of which you speak were:—

"First, a devout and intensely interesting sermon, by a distinguished preacher, on the Real Presence of God, and the evidences from man's free will which show that man is a child of God. This sermon was heard by fifteen hundred people, crowded together in the great town hall of Saratoga, which has generally been given to political purposes. The mere delivery of such a sermon, alive with the profoundest lessons of infinite life, consecrated that place, and made it a church.

"Second, the other of the 'usual formal exercises' was the celebration of the Lord's Supper, in the same place, crowded as before. The officiating clergyman said afterward that the cups returned empty which had been filled for the purpose of the communion service long before the clergymen in charge of them could pass to the end of the hall. I have been present at many occasions where large bodies of people met together for the celebration of the communion; but I have never joined in a communion service where so many persons received the elements, certainly not in any service where so many different races of the world, so many different nations, and so many States of our country joined thus in the expression of universal brotherhood, and in seeking the closest communion with God.

"To us who, as I think you will yourself admit, are Congregationalists of the Congregationalists,—Congregationalists pure and simple,—services like these do not seem to be 'the usual formal exercises,' which are to be spoken of as mere matters of detail, and pushed out of the way. But, as I said, we are not unused to language of this sort in what are called the 'evangelical' journals. And I take the liberty to write to you to say that, if you are at all curious as to the reason why large numbers of persons of religious habit dislike what is called Orthodoxy, abstain when they can from the services of orthodox churches, trample creeds under their feet, and, in general, refuse to admit that religious service is in any way a mechanical function, may be found in the unfortunate fact that so-called ministers of religion are, by the machinery of theological schools, by the contrivances of sects, and the other misfortunes of high organization, accustomed to think even of devout sermons, and of what they themselves call 'sacraments,' as being 'formal exercises,' which might be spoken of like the roll-call of a militia company. For persons who have the lead of religious bodies which are fettered by creeds or for persons who direct the expressions of journals which are organs of such bodies, it is quite worth while to note such dangers of high organization. For this is certain: that the Roman Catholic church lost half Europe when it came to regard its forms as forms which were not alive by the spirit. And organized Protestantism to-day is losing the disciples of Christ whom it would most prize by every step which it takes in the same direction. The moment when any believer comes to think that the sermon in a church or the administration of the Lord's Supper is to be ranked with other 'usual formal exercises' will be the moment when he inquires, first, whether religion, in all its forms of worship and communion, may not be found more certainly in communions where people believe that the letter killeth, and that only the spirit giveth life." "E. E. Hale,

"*Chairman of the Council of the Unitarian Conference.*"

REV. DR. SADLER.

The recent death of Dr. Sadler, minister of the Rosslyn Hill Chapel, London, removes from the ranks of English Unitarianism one of its oldest, most useful, and most honored ministers. He was not widely known on this side of the ocean, though occasionally his name has gone the rounds of our papers,—as, for example, in connection with the funeral of George Eliot, his address on that occasion (one of singular felicity and beauty) having been widely printed and read here. He had been for many years before his death the Unitarian minister of longest settlement in London, as well as the minister of our strongest Unitarian church there. It is to fill the important place made vacant by his death that Rev. Brooke Herford has been called to England.

The tributes to Dr. Sadler that have appeared in the English papers have been abundant and warm. Says the *Christian Life:*—

"The death of Rev. Dr. Sadler removes from the ranks of the Unitarian ministry one whose name was honored wherever it was known. Personally he was best known in London, where he passed the whole of his ministerial life, extending over forty-eight years. But far beyond the capital he was known by reputation, and by the works he committed to the press, mostly modest in aim and pretension, but each possessing high merit of its kind. His reputation was that of a man who led a blameless, godly, and eminently useful life, who was highly gifted and highly successful as a preacher, and whose praise came most readily from the lips of those who saw him closest. And what reputation said about him, actual facts and his actual character most amply justified. He was at once a strong pillar and a great ornament to our religious denomination, and we shall rarely look upon his like again."

THE UNITARIAN CAUSE AMONG THE KHASI HILLS OF INDIA.

The earnest little band of Unitarians among the Khasi Hills of North-eastern India are keeping up their meetings and doing what they can to spread the liberal gospel. They are looking forward eagerly to the time when they expect to receive the Khasi hymn-books which are being printed for them in Ann Arbor, Mich. Mr. Kissor Singh, their leader, writes from Jowai, under date of August 12, as follows:—

We are very much obliged to Mrs. Helen N. Bates, of Watertown, Me., and her friends, for having undertaken to defray the expenses of printing the two Khasi pamphlets; and we are also indebted to the American Unitarian Association for sending us $25 for the same object, and for two packets of tracts, which we hope will do much good.

The Unitarian brethren of Nongtalang have appointed one of their number, U. Kiri Tongper, as their lay leader for 1890–91. The following is an extract from a letter written to me by one of them:—

"Our brethren here are exceedingly glad to know that our own hymn-books shall be printed in October, 1891, and they are also very thankful to our brethren in America for their kindness in printing for us Khasi hymn-books and tracts; and they are very glad that our brethren *there* do not forget us *here*, though we are so poor and few in number. Dear brother, I say that the kindness of our brethren in America towards us greatly inspirited my brethren *here* in the work of God. I hope that this will not be the end, but the beginning, of the kind work of the American Unitarians for us and for our fellow-countrymen. I was urged by my brethren to write to America, but I am ashamed that I cannot write English correctly. I am always praying for your long life and for your welfare. I beg you also pray for me and for my brethren that God will help us in endeavoring to put this Great Truth in the hearts of all men. . . . We have purchased one bell for the use of our religious meetings. Please write to America that we are very thankful to them.

"U. Riang Pohlong."

Some time ago I wrote to Rev. W. Roberts, Unitarian missionary, Pursewawkum, Madras, and received a very interesting reply from him. The following is an extract from his letter:—

"I am much pleased to hear that there are seventeen Unitarians [*now twenty*] in Assam. I read your letter after service. They were all much gratified on knowing the contents of it. I receive no magazine from the United States of America. If they will be kindly pleased to send us some of their periodicals and books, such as Channing's, Parker's, Collyer's, and others, it will be a great blessing to India; but we have only to wait till they may be pleased to have sympathy and regard toward us. . . . I really cannot imagine how you came to know of my intention to start a paper to be called 'The Madras Unitarian Christian Herald.' It surprises me very much. . . . I hope to have it started soon, . . . the paper to be issued fortnightly; but unless I can get some of our friends in England and in America to assist us in bearing the financial burden, I fear it cannot be continued very long. When it is published, it will contain both *English* and *Tamil* articles. . . . I would be very glad to know something more about Munshi Akbar Masih and yourself as to how you became acquainted with Unitarian Christianity. . . . I remain, etc.,

"William Roberts."

In another private letter Mr. Kissor Singh writes in substance as follows:—

I beg now to add a word about a matter of great importance to the Unitarian cause here. The Unitarian brethren at Nongtalang are now fourteen in number (twelve men and two women), according to the roll register. They greatly need a permanent leader to guide them and minister to their spiritual wants. I see you cannot send a missionary to us from America, but we must have a man to act as our lay minister and

preacher. Such a man would need to spend most of his time at Nongtalang, but should occasionally visit me here at Jowai, and those few brethren who are now at Shillong and other places. Fortunately, I find that one of the Nongtalang brethren, U. Riang Pohlong, is a fit man to be a lay minister. Besides his other qualifications, he has a fair knowledge of English. If we can give him twenty-four rupees, or ninety-six dollars, per annum, it will be sufficient for his maintenance. Though my own means are very limited, I think I can make a personal contribution of twenty-four dollars a year; and all contingent expenses can be met from the small contributions which the friends here are able to make. Now, I beg to ask if the Unitarians of America cannot manage to raise the seventy-two dollars necessary to maintain a Unitarian lay preacher. In case you are able to grant to the cause here this aid, I propose to send for U. Riang to come to Jowai and study with me for a few months to learn something more of Unitarian theology, and music, and then he will be ready to take up his work permanently.

You may ask why we do not bear all the expense of this work ourselves. The reason is, we are poor. We are doing what we can, but we are not able yet to sustain a lay preacher. You in America can have little idea how very scanty are the resources of people here.

As for myself, I am employed as a clerk in a government office, and have only a few leisure hours, mornings and evenings. I cannot do much for the work of organization and preaching, as I would like to do. I am very anxious to see Unitarianism firmly established in this region, but under my present circumstances I have no means to do it. It has pleased God to cast my lot among the Unitarians, so that their interests have become mine, and I cannot but share their joys and sorrows. Please take such means as you may see fit to ascertain whether our brethren in America would not like to contribute the small sum necessary to enable us to sustain a Unitarian lay preacher and missionary in this part of India. HAJOM KISSOR SINGH.

GIRLS IN MICHIGAN UNIVERSITY.

The girl who goes to the University of Michigan to-day, just as when I entered there in 1872, writes Mrs. Alice Freeman Palmer in the September *Forum*, finds her own boarding-place in one of the quiet homes of the pleasant little city whose interest centres in the 2,500 students scattered within its borders. She makes the business arrangements for her winter's fuel and its storage; she finds her washerwoman or her laundry; she arranges her own hours of exercise, of study, and of sleep; she chooses her own society, clubs, and church. The advice she gets comes from another girl student of sophomoric dignity who chances to be in the same house, or possibly from a still more advanced young woman whom she met on the journey, or sat near in church on her first Sunday. Strong is the comradeship among these ambitious girls, who nurse one another in illness, admonish one another in health, and rival one another in study only less eagerly than they all rival the boys. In my time in college the little group of girls, suddenly introduced into the army of young men, felt that the fate of our sex hung upon proving that "lady Greek" involved the accents, and that women's minds were particularly absorptive of the calculus and metaphysics. And still in those sections where, with growing experience, the anxieties about coeducation have been allayed, a healthy and hearty relationship and honest rivalry between young men and women exists. It is a stimulating atmosphere, and develops in good stock a strength and independent balance which tell in after life.

*GREAT THOUGHTS FROM MARTINEAU.**

"The universe which includes us and folds us round is the life-dwelling of an Eternal Mind."

"The assumption of atoms can explain no property which has not previously been attributed to the atoms themselves."

"To educe mind from what is not yet mind and conscience from blind and neutral force is to put more into the effect than the cause provides."

"For all spiritual natures Unity and Personality are one. . . . This rule of thought is our only guide when we pass to things divine; and it compels us to say that, if God be not *One Person*, he is not *One* at all."

"Are we to worship the self-ideality, to pray to an empty image in the air? No. If religious communion is reduced to a monologue, its essence is extinct and its soul is gone."

"Will any moonlit form be seen kneeling and asking, 'O Thou Eternal! not our-

*From his last published volume, "Essays, Reviews, and Addresses," vol. iv.

selves that makest for righteousness, if it be possible, let this cup pass from me'? Will any lose the bitterness of death in crying, 'O Stream of Tendency! into thy hands I commit my spirit'?"

"If it takes mind to construe the world, how can the negative of mind suffice to constitute it?"

"On the hypothesis of a mindless universe, such is the fatal breach between the highest inward life of man and his picture of the outer world, all that is subjectively noblest turns out to be the objectively hollowest."

WHITTIER.

It was a calm, clear October afternoon, and the soft, dreamy haze of autumn had begun to fall upon earth and sky, when a small party of friends set out to call upon the preacher-poet at his beautiful summer retreat near Danvers. He had been apprised of our coming, and received us with a simple, earnest cordiality, which assured us that, if we did not trespass too far upon his time and strength, we were truly welcome. In personal appearance he has changed of late; yet the touch of fourscore years upon his tall, manly form has been gentle and tender. He still shows that he comes of a race of men remarkable for their gigantic size, as well as for their moral and physical energy. For an elderly person he is unusually erect. He did not impress us as an old man; for, whether listening attentively to others or modestly expressing his own convictions, a peculiar look of animation and serenity lights up his high, noble forehead, his dark, deep-set, piercing eyes, and his benignant lips, which make one forget the large number of his mortal days. He indeed partakes of the eternal freshness and cheer of the immortals. In outward observance, he is loyal to the simple ways of his own sect. He dresses in a suit of black, cut in Quaker fashion, and in his speech to some extent retains the peculiarities of the people whose modes of life and forms of worship he prefers to any other. But, while he still clings to the formal formlessness of the Friends, he is in thought and faith almost too broad and free to be counted as a defender of any sect or denomination of Christians. He is thoroughly emancipated from all dogmas, unless it be a grand, transcendent belief in the Divine Immanence and in the constant witness of the Inner Light. As he seemed quite willing to speak to us on some of the deeper themes of life and religion, we listened eagerly, reverently, almost affectionately, to the words that fell from his lips. If I rightly recall the hour, he spoke in substance as follows. The Inner Light sets us free from all dogmas. That is the true citadel of our faith, and, when understood aright, is unassailable. The Eternal Spirit beareth witness to our spirits of all the necessary truths of religion. Everything of value to the soul has its corresponding need in the soul, and God continually ministers to that need. Heretofore religion has rested almost universally upon authority. The divine law has been proclaimed as the Thou shalt or the Thou shalt not of an arbitrary Being, who would not permit men to reason or to inquire concerning that law. This must all be changed. God did not drop the Bible from the skies, and then go off and leave us, but with the written Word gave us also the Living Spirit and the Inner Light by which to think and reason and inquire. The letter killeth, but the spirit maketh alive. "As a boy," he said, "my only book was the Bible: from that and an old dictionary I got my knowledge of English words, and these have always clung to me. Yet, in poetry, we cannot be very precise in the use of words, since the thought and sentiment transcend and elude all speech. I never wrote a hymn as such."

There is an absolute religion above all written revelations, and this rests at last upon absolute truth. Slowly the change is going on from old religious ideas to new facts; yet we have no cause for fear or alarm. It is a natural and necessary change, and the truth at length comes uppermost. The times are never so bad as some people imagine. The teachings of Christianity are founded on the needs of man. The real claims of Christ are based upon the perfection of his life and character, and not upon his authority. His highest authority is in his perfect life. Mr. Whittier does not accept the doctrine of the trinity as it is taught in the creeds. To him, however, Jesus is no common man, but is a special and peculiar manifestation of the Divine. There is none equal to Christ, and he stands

apart from the general order of humanity; yet his superiority was a difference in degree only, not an essential difference in kind. Christ forever leads us on; but he, like ourselves, is always subject to the Father.

In social and public life we need a larger recognition of spiritual forces and ethical laws. As civilization advances, we may look for this. At the beginning of the anti-slavery agitation, the Quakers, being non-resistants upon principle and firm believers in moral forces, thought that evil might be removed by peaceful means. They said: Truth and justice ought to prevail. Let right principles be proclaimed, and the emancipation of the blacks will gradually be achieved. They urged this among themselves, and some thirty or forty thousands of the colored race were freed by them. This they considered the divine method; and they hoped that other bodies of Christians would accept and act upon this idea. The Quakers were never guilty of defending the institution of slavery upon the authority of the Scriptures. But God's ways are not our ways. The Civil War burst upon us; and, by blood and violence, the wished for end came to pass.

Whittier will always be remembered as our inspired poet-militant, when that awful crisis came. As Samuel J. May has truly said of him: "Of all our poets, he, from first to last, did most for the abolition of slavery; and all my anti-slavery brethren will unite with me to crown him as our laureate."

Referring to the great problem of immortality, he said: There is much restlessness at the present time in regard to a future state, and there are many who cannot patiently accept the blank uncertainty about the dead; yet the silence of the grave is wisely ordered, while we certainly have all the light we need for our daily living. Some day we may have more clear and definite relations with the future life; but there is no reason for us to murmur or complain. The Eternal Goodness reigns everywhere. And, as he was speaking, I could not but recall some of his conceptions expressed elsewhere,—

> "I have friends in spirit-land;
> Not shadows in a shadowy band,
> Not others, but themselves, are they."

The transition is simple and natural,—

> "*Thou livest*, Follen!—not in vain
> Hath thy fine spirit meekly borne
> The burden of life's cross of pain."

And, again, in "Snowbound," speaking of his sister:—

> "And yet, dear heart, remembering thee,
> Am I not richer than of old?
> Safe in thy immortality,
> What change can reach the wealth I hold?"

Annihilation, he said, was to be preferred to a state of eternal punishment; yet we may believe that, in the hereafter, good awaits us all. A future life he considers a moral necessity. It is demanded by the incompleteness and unsatisfactoriness of the present. Here our highest aspirations and noblest ideals are at best but broken fragments: they call for a fuller realization elsewhere. The hope and yearning for continued existence is inborn and divinely given: all races partake of it, and reach upward for a larger and larger life.

Mr. Whittier regards Channing as a hero and a saint, and felt that he was at one with him in his pure, ardent enthusiasm for humanity, and in his earnest defence of the rights of all men. The poet is still deeply interested in all social reforms, and in every movement which will help to open up larger opportunities for the best services of faithful men and devoted women. The cry of the human never fails to move him, and his heart is quickly responsive to the suffering of man for man. To-day, as forty years ago, this serene prophet of the coming kingdom of God celebrates all brave, heroic deeds, and rejoices in all acts of fine renunciation. His optimism is not idle or indifferent, but illustrates the resolute faith of those who, having done their part valiantly, quietly, and confidently, leave results with God.

> "I mourn no more my vanished years;
> Beneath a tender rain,
> An April rain of smiles and tears,
> My heart is young again.
> . . . . . .
>
> "That care and trial seem at last,
> Through memory's sunset air,
> Like mountain ranges overpast
> In purple distance fair;
>
> "That all the jarring notes of life
> Seem blending in a psalm,
> And all the angles of its strife
> Slow rounding into calm.

"And so the shadows fall apart,
And so the west winds play;
And all the windows of my heart
I open to the day."

Such is the gentle, reverent, loving spirit which so graciously crowns the closing years of his life. To those who have felt its tender influence it is more beautiful than any poem that ever flowed from his inspired pen; and they can repeat with grateful remembrance the fitting tribute of Phœbe Cary,—

"But not thy strains, with courage rife,
Nor holiest hymn, shall rank above
The rhythmic beauty of thy life,
Itself a canticle of love."

GEORGE W. CUTTER.

Newport, R.I.

*THE NEW THEOLOGY.**

In Dr. Bascom's recently published book bearing the above title, we have a discussion of fundamental religious problems and principles by a man of great vigor and independence of thought, of incisive and practical spirit, and of luminous style. The book is not a systematic theology so much as a religious philosophy, a manful and earnest effort to interpret life in terms which shall at once express both modern thought and religious sentiment. It is written from the platform of scientific truth, in sympathy with the spirit of progress, but also as the expression of a very deep religious conviction. It is widely separated from much that has passed current under the name of the "New Theology," from Andover Seminary and other sources. It is profoundly different in both matter and method, being both more radical and more lucid. There is here no verbal jugglery, keeping the old word while smuggling into it a new meaning; no effort to weld together both tradition and rationalism in a compromise which is as weak as it is unworthy of respect. While the heart is reverent, the eye is wide open and declares frankly what it sees. Moreover, the once prominent topics of theology—incarnation, atonement, probation—here occupy little or no space. Dr. Bascom has taken a fresh view of religion, and his discussion runs along those deeper lines which make the consideration of such topics superfluous. They are not attacked, but ignored, because from his point of view they have disappeared from the landscape.

Dr. Bascom at the beginning asserts the existence of the law of progress in religion, and he rightly characterizes the transformations in progress as a movement toward deeper religious life rather than as a mere reconstruction of dogmatic theology: "The New Theology is, after all, not a theology. There is no creed that we can call the new creed; there is no conclusion or series of conclusions that occupies, in this movement, any more a final position than do other allied convictions. The New Theology is not a creed, but a tendency: it is not a result, but a movement."

The first chapter, "Naturalism," is a discussion of the inevitable influence of the scientific spirit upon religious doctrines and methods. The influence of the idea of law upon the thought of God is fully recognized. The problem of authority in religion is reconstrued from the standpoint of the scientific method. Here the nature of revelation and the position of Scripture are treated in a thoroughly rational manner. The question recently raised by Prof. Briggs is disposed of without any quibbling, in pleasing contrast with much that is written on this subject. This brief but explicit sentence is significant: "This belief of a sufficient and final statement of religious truth in the Scriptures lacks proof." How refreshing is such clearness and candor as here expressed! "The doctrine of the trinity assumed form in the midst of theosophic and gnostic speculations. Occult conceptions, foreign to our experience and alien to the Christian temper, find expression in it." One will find in this chapter little specific information respecting the Bible; but one will find a very satisfactory statement of what our attitude toward the Bible ought to be.

In the next chapter, "The Supernatural," there will be found some things which men of scientific training will probably set aside as unsatisfactory. Dr. Bascom understands by the supernatural something far different than the old idea of the miraculous, which meant little more than the monstrous; and, while he defines his terms clearly, yet it may well be questioned whether all his distinctions are either founded upon reality or serviceable for religion. He retains his be-

*THE NEW THEOLOGY. By John Bascom. New York: G. P. Putnam's Sons. pp. 217. $1.50.

lief in Jesus' resurrection, more from philosophical prepossession than from the coherence of the evidence; and this will look to many like a needless surrender to tradition in order to defend the spirituality of human life. However, there is much in this discussion of a difficult subject which is both helpful and suggestive; and yet the conviction deepens as we turn these tonic pages. Here still linger some of the unrejected fictions of traditional dogma.

The third chapter, "Dogmatism," brings into clear view the barrenness and harmfulness of theological dogmatism. Dr. Bascom here enters into a caustic but just criticism of Dr. Charles Hodge for his misuse of Scripture, for his violation of the inductive method, and for his dogmatic spirit where reason ought to have been free and active. He is severe in his condemnation of those who have turned Paul's metaphors into definitions, and erected a gigantic system of theology upon a few figures of speech. Dr. Bascom does not leave us in doubt respecting his attitude toward one of the so-called cardinal dogmas: "The dogma of justification, as a forensic act, springs out of the dogma of a supernatural regeneration, and from the two arises the dogma of an atonement, in which the sufferings and righteousness of Christ take the place of our own righteousness and sufferings. Thus we build up a theological blockhouse in defiance of ethical principles, and we pass righteousness backward and forward as if it were a commodity of the market."

In the last two chapters, "Pietism" and "Spiritualism," we enter a realm more ethical than philosophical, and yet a region of intense thoughtfulness. In the former, the one-sidedness of many forms of piety is noted, and a plea for manliness and practicality in religion is made, and a broad spirit and policy are urged upon the church: "Our purpose is not so much to crowd and huddle the fugitives of the world into the church as a place of immediate safety as it is to march a conquering church into the world for its instant renovation. The community is the larger of the two ideas. Not till the church is coextensive with the community will it be continuous with its own blessings." In the last chapter the need of spirituality is enforced, as that grace and power which alone can protect man from gross materialism of life, and which is necessary to hold intellectual efforts to noble uses and permanent blessings.

This is indeed a deep, invigorating, and instructive book, which provokes thought and opens new horizons,—the best office that any book can perform. It brings a breath of health to the soul.

JOSEPH HENRY CROOKER.

UNITARIANISM A "MOVEMENT," AND NOTHING MORE?

"Unitarianism is a movement, a tendency of thought." Such is the phrase, vague and inadequate enough, which commends itself to certain minds.

Granted, for the moment, that the statement is true, the urgent question presents itself, "Need it remain only a movement?" Why will men assume that our Liberal Church must lose something vital, if more perfectly organized? The steam escaping uselessly from a cauldron is no more steam than when made to send its power through wheel and lever, to advance the commerce of the world.

How often the Pharisaic phrase falls unconsciously from our lips, "Oh, we are not a sect (with the implication, "Thank Heaven, we are above that!"): we are a part of a 'liberal movement'" !

Alas that we are such Hamlets of indecision or such sophists of speculation or such Harold Skimpoles of irresponsibility as to be content with so chaotic a condition! For, whether it be a lack of clearness and conviction in our thought or a lack of practical common sense in our policy, we are recreant to our trust if we do not try to bring our gospel of light and liberty to the great mass of the people in any way that shall best serve to reach them.

"In any way." Why, then, will we ignore the fact, we vague dreamers, that the working world must have more definiteness, more concreteness, in its religion, and that it always desires, in its intellectual timidity, to "belong" to something, to some organized body, the larger the better? Why should we, the few who happen to be able to stand mentally alone, deny to the many that re-enforcement of their thought and feeling which comes from union with a large company? Why should we persist in living upon an open veranda the cold year through,

when within awaits us a warm room? "Because of the narrowness, the limitations"? Then make the room as large as you wish; but let it be a room, a "*living* room," with warmth and beauty and increasing associations.

What if Saint Paul had contented himself with being "a part of a Tendency?"—even spelling the word with a very large capital. Thank Heaven, he was not. The Christ had passed, having finished his peculiar mission; and Saint Paul hastened to *organize* the followers of the Master. If he had merely journeyed through the various cities and left an "influence" or a "tendency," he would have failed in his duty; and his duty is our duty. The Pauls are many, but the Christs are few.

When we read of the rapid growth of other denominations, we often exclaim, with eyes piously upturned, "This worldly success of *mere* (?) numbers is not for us." Thus we utter the same phrase that a certain disappointed fox uttered on a similar occasion. Yet how pathetically inconsistent is the delight we often exhibit over some microscopic gain in numbers or strength!

This is the question that faces us. No particular questions about particular methods of organization, but *this*. Do we not see that by greater organization, by greater external unity, corresponding to our remarkable internal unity, our "movement" would lose nothing essential, and the world at large would gain immeasurably?

We make a pitiful mistake if we think that we alone carry in our midst the treasure of liberality. The Broad Church in England—as witness its sermons—has more breadth and catholic *spirit* than has any other branch of Christ's Church. What we do have is the liberal *form*, the intellectual statement, which should go with that spirit.

A "movement," forsooth! Have we not read with regret the history of another recent "movement,"—the Free Religious movement? And has the record of that brave but fatally unorganized attempt no lesson for us?

Admit, for a moment, that the mass of the people, the devout multitude, half fed by half-truths, do need unity of statement, of liturgy, and the like,—results of thorough organization,—then what prevents us from offering it? We delude ourselves if we think our theological position so elevated and unique that it will not bear statement and use similar to those of other branches of the Church. In art, in painting, or in music, we do find vague elements that can only be defined as "tendencies"; but that is in an airy world, quite apart from the daily religious needs of the working world.

To see the *need* of closer organization among our scattered wandering liberal societies,—that is the first step. Then methods will more and more clear themselves.

High amid the hills lies a clear, deep lake, fed by fountains which a prophet's staff had smitten from the rocks. Afar upon the plain rise the walls of a city, and the cry of a people's thirst. Who will liste o the cry, and help to build cisterns and pipes and conduits that shall bring the waters of life into perishing households?

BRADLEY GILMAN.

HOW TO HELP THE SOUTH.

So many people have spoken to me of their interest in the South and their desire to do something for our cause there that I take this means of telling them where their help is likely, in my opinion, to do the most good. As we are not a large Church, and the South can only receive a part of our aid, I purposely limit my suggestions to a few objects:—

In Middle Florida, Rev. I. C. Gibson of Mount Pleasant, Gadsden County, is doing the work of an evangelist in the region extending from Apalachicola to Quincy. He must depend for the coming year on the support given him by voluntary offerings from individuals or local alliances there and at the North.

In Middle Texas, Rev. Nicolai Schultz of Fort Worth is doing a similar work. He has proved himself self-sacrificing, earnest, and able in many ways. He, too, must depend for the coming year on contributions from friends of his work.

In Asheville, N.C., a new society has been formed; and Mr. C. T. Sempers, recently of Cambridge, is preaching there. Like every other new society formed at the South, this young church must be accompanied by the good will and lively encouragement of its friends elsewhere. If a few people of wealth who have visited Asheville, or have become interested in it in other ways, would unite to build an attractive, but not necessarily costly, chapel there, it would insure the success of this movement, and be a blessing to those of our faith who

go to this health-giving city for its repose and cure.

The ladies of the Church of All Souls' in Chattanooga, Tenn., will hold a Christmas sale in mid-December, and contributions to that sale would help our excellent and promising society there. Articles may be sent to Mrs. E. D. Towle.

If the education and elevation of the colored youth of the South seem most important to any, I can cordially recommend the work of the Tuskegee Normal School, under the charge of Mr. Booker Washington, Tuskegee, Ala.

There are other opportunities for our Church at the South which will probably receive the support of the Association if the forthcoming contributions to that organization warrant enlarged missionary enterprise. But the objects already named are already in the field, and are ready now to receive whatever may be cheerfully extended to them. GEORGE L. CHANEY.

INTERNATIONAL THOUGHT EXCHANGES.

The "known world" is making remarkable strides in knowledge of itself. An international congress of geographers has just been held in Berne, well attended by delegates from Europe and America; and one of its most interesting tasks has been the designation of those patches of the globe that remain to be explored. In order further to demonstrate conclusively the limits of our collective knowledge of the surface of the earth, —its physical features, its races, and its political divisions,—it has been arranged that an international commission of *savans* shall unite in making a great sectional map of the world, upon a uniform scale. Another international congress—this one composed of geologists—has just been held in Washington; and its wise men will, through their interchange of observations and opinions, have added very much to the sum total of our knowledge of Time's processes in the preparation of this world for the inhabitancy of its present swarms of sentient beings. An international hygienic congress in London has within a few weeks thrown a flood of light upon the means by which the modern medical and sanitary sciences have been enabled to add notably to the longevity of civilized races, and by which many of the most fatal scourges that have afflicted mankind may at an early day be wholly extirpated. An international postal congress, assembled recently in Eastern Europe, has added much to the perfection of means for the cheap and rapid dissemination of intelligence throughout the world. An international labor congress, convened in the name of workingmen, has at least given evidence of a wondrous widening of vision and growth of intelligence on the part of the once disorganized and ignorant sons of toil. And the official international conference called not very long ago by the young emperor of Germany, to consider legislation for the welfare of labor, was a yet more notable sign of the growing "internationalism" of the day. The successive "World's Fairs" are not content to promote more intimate knowledge of the world's commercial resources, and to exhibit the inventions and skilled handiwork of mankind; but they are also made the occasion for a long series of international congresses and gatherings for the consideration of all kinds of subjects of large human concern. This was true of the recent Paris Exposition, and it will be true of the coming Exposition at Chicago. Nowadays no man knows his science or his art completely until he has learned what all other countries besides his own may be able to teach him.

ONE UPWARD LOOK EACH DAY.

SUNDAY.

Beauty.

"All things are beautiful," the wise man said,—
"All things in their own time are beautiful,"—
All that God makes or does or teaches us.
As Moses saw the bush that burned with fire,
So they who love and wait for him shall see
His glory shining still in every place,
Where God instructs us as on holy ground,
Where nothing that is common is unclean.

MONDAY.

All Things Beautiful.

All things are beautiful,—the stately clouds;
The gliding river with its waving reeds;
The opening buds that string with beads of green
The grim, weird boughs that winter had despoiled;
The lily's stem, parting the yielding soil;
The gentle flowers that turn with conscious need

To fill their censers where all sweets do lie;
The bright young eyes that shame our sadder gaze;
The ships far out at sea, with graceful sail
Throbbing against the silvery morning light,
Like some fond dove with wings outspread for home;
The never-silent, ever-sounding sea,—
Its grand old psalm now loud and terrible
Like furious battle-cry, now softly breathed
Like whispered vow or gentlest hymn of praise;
The music of the lonely forest trees,—
The glorious harpings of the solemn pines,
Standing forever true, for praise or prayer;
The whispers, sweet or sad, that passing feet
May win from lost leaves that have had their day,
And music make, both when they slowly fall
And gently lie, needing no burial;
The wondrous orb that can behold all this,
And that mysterious mind or greater soul
Whose dread and high prerogative it is
To reverence Him who built the steadfast heavens,
Like some bright temple roof begemmed with stars,
And spread beneath so fair a temple floor,
That men and babes might kneel and worship him.

TUESDAY.

The Deeper Beauty.

But He who made us loves to manifest
Himself, not only in the outward things
His hands have fashioned or his care preserved,
But in the hopes and fears and thoughts of men,
Till his Eternal Beauty ever shines
Where only human frailty seems to be:
The brightness of the Father's glory seen
Fairest in that dear Son who knew so well
Our earthly path, our woes, and heavy care,
To teach us that the Majesty of Heaven
Does not disdain our earthly burdens sore,
Our trivial sorrows, or our human needs.
Thus all the common life of man receives
An undertone of music, since it manifests
Not man and earth alone, but God and heaven.

WEDNESDAY.

The Beauty of Strength.

All strength is beautiful that roots itself
In God, the strong and true,—the father's arm
Sheltering the shrinking, trusting little one;
A mother's mighty love confronting greed
Or lust or wrong, to save her own from harm;
The barren rock,—storm-battered solitude,—
An Eden fair to struggling, shipwrecked men
Who feel its strength beneath their trembling feet;
The unfailing blue; the eternal stars that stay
When clouds depart and earth's poor shadows flee;
And, over all, the immortal face that looks
Forever on the changing ways of men.

THURSDAY.

The Beauty of Weakness.

But none the less is weakness beautiful:
The head that learns to bend, the hand to lean;
The chastened heart that comes home sorrowful
With that which gives a pathos to the tongue;
The poor, pale face that teaches men to bow,
And temper voice and thought to gentleness;
And children young, who lie at heaven's gate,
And slowly, faintly, look and enter in.
And peace is beautiful: the quiet sky,
When storms are hushed and the dear sun returns
Like some fond mother to the sorry heart,
To kiss the weeping world the cruel winds
Had all too rudely torn, and turn her grief
To shining laughter,—laughing through her tears;
The peaceful woods, far from the dreams of men,
Where dwell realities that men call dreams;
The faces of tired children in their sleep,—
Tired with the pleasures of the merry day,
The sweet wild violets in their little hands,
The perfume of the woods and meadows green
Still lingering faintly in their golden hair.

FRIDAY.

The Beauty of Comfort.

Comfort is beautiful: the low-breathed words
Of him who comes when hope is dark and dead;
The mother's pity that does not disdain
The trivial sorrows of her little child;
The utterance calm of true high priest who brings
The heavenly meaning of our earthly care,
For humblest faces then transfigured are
When, bending low to pour the healing word
Into the hearts of sad and sorry men,
They find "the angel of His presence" there.

SATURDAY.

O Thou Infinite Beauty!

O Thou on whose illimitable might
All lesser lights and lower gifts depend,—
Who art the Fountain of our noblest powers
And Source of all that fair or holy is,—
To thee, O Lord! we lift beseeching hands,
And from our sad unworthiness and gloom
Cry, as the blind who sat beside the way
When once the Light passed by and heard their prayer.
Behold, O Lord! their cry is ours: that we,
Receiving sight, may know ourselves and thee,
And dwell as sons at home forevermore.

EDITORIAL NOTES.

The paper upon "The Bible in Theology," by Rev. W. W. Fenn, the substance of which we print in another column, is to be published as a tract by the American Unitarian Association. It will be a useful addition to our accessible literature upon popular Biblical subjects. The treatment is not new, the attitude is that rather of review than of progressive suggestion. Answering the question, "Of what use is the Bible in theology, if it is not a perfect source or a final authority?" Mr. Fenn enumerates the following qualities:—

(1) The Bible is a volume of reports chronicling the decisions of eminent judges, whose opinions are not to be lightly set aside.

(2) The Bible communicates the facts and principles of a positive religious growth.

(3) The Bible creates the right spiritual climate for theology.

There is an earnest protest against certain methods of Bible study still practised, which are but the survival of the methods used under the old idea of infallibility; and the paper also contains a vigorous plea for Unitarians to use their opportunity in directing the newly awakened interest in Biblical literature.

The choice of Prof. Cary as president of the Meadville Theological School is an event upon which we believe that every one qualified to judge will feel that the denomination is to be congratulated. He has rendered long and faithful service in the institution. He is greatly loved and honored by the students and alumni, as well as by all others who know him. He is easily the first scholar of the denomination in his department, in this country. Now let the work of raising the money necessary for the endowment of the two proposed new professorships be completed without delay, and the school will be in condition to do better work than ever it has done.

If there were among the speakers at the National Conference no representative of that large and important body of Unitarian churches in this country known as Universalist, the oversight was partly made good by the unanimous and hearty adoption of the following preamble and resolutions, moved by Rev. John Snyder of St. Louis, and seconded by Dr. E. E. Hale of Boston:—

"Whereas we recognize the gratifying fact that our Universalist brethren in this country are laboring for the promotion of the same broad and reasonable interpretations of Christianity with ourselves, the same gospel of God's universal Fatherhood and all-conquering love, and the universal brotherhood and divineness of nature of all men as sons of God, which has ever been so dear to us as Unitarians,—

"Therefore, *Resolved*, That, as a Conference representative of the Unitarian churches of America, we desire to convey to the churches and members of our sister denomination assurances of our cordial regard and sympathy, and an expression of our desire for increased acquaintance and for closer co-operation in the promotion of the great ends which we have in common.

"*Resolved*, further, That we welcome the suggestion made in the report of the Council of this Conference of co-operation in all practicable ways with our Universalist and German liberal brethren in mission work in Japan, and of the Church of Christ under Mr. Rhodes, and hereby assure the American Unitarian Association of the hearty sympathy of this Conference with any arrangements it may be able to make with those brethren or the denominations they represent to further such co-operation.

"*Resolved*, That the Secretary of this Conference be instructed to convey to the Secretary of the Universalist General Convention of this country a copy of these resolutions."

A very startling word comes from Princeton, which, if it proves true, will throw unexpected light upon the theological situation within the Presbyterian body, and do more than perhaps anything else to vindicate the position of Dr. Briggs. The great Jupiter of Orthodoxy, Dr. Patton himself, is charged with unsoundness in the faith. The celebrated heresy-hunter is declared a heretic. It leaks out that in 1887 Dr. Patton delivered an address at Princeton before a certain society, in which he expressed his personal belief in the doctrine of future probation. The address was taken down in short-hand, and was about to be printed when its author suppressed it, saying that it would not do to

have it made public, as it would hurt the institution with which he was connected. In saying what he had done, he had spoken "as Dr. Patton, and not as a Princeton professor." But it seems that a copy of the address was kept by the reporter who wrote it out; and now parts of it are given to the world. Dr. Patton claimed that he was incorrectly reported. But what he said was taken down from his lips by a stenographer, and those who heard it seem generally to have understood it exactly as it now appears in print. Thus the evidence seems pretty conclusive that the chief of Presbyterian inquisitors holds, and has given public expression to, one of the very doctrines for which it is proposed to drive Dr. Briggs out of his chair at Union Seminary, if not out of the Presbyterian fold. We do not wonder that there is consternation in the orthodox Zion. If Dr. Patton's soundness in the faith cannot be trusted, whose can? Well may all good Presbyterians ask with faltering voice and pale cheeks, "Where will this thing end?"

The New Jersey Universalist Convention, held at Newark October 14 and 15, set an example of breadth that should be at once a rebuke and an encouragement to every other Universalist and Unitarian convention and conference in the country. It put out of sight the artificial line that separates the two denominations, and filled up its two days' programme with Unitarians and Universalists in about the same numbers, giving to the representatives of the two bodies essentially the same prominence. This, so far as we know, is unprecedented. But it is most commendable. It is a recognition, in something better than words, of the obvious fact that we are really one, with faiths, aims, and even methods that are essentially identical.

We are just in receipt of the first number of Rev. M. J. Savage's "Unity Pulpit" for 1891–92. The series is a little later than usual in beginning, because of Mr. Savage's absence on a preaching and lecturing tour to the Pacific Coast; and, naturally, it opens with an account of that tour. The preacher was gone nearly two months, travelled nearly eight thousand miles, and, during the five weeks that he was preaching and lecturing, spoke on an average five times a week. He visited the principal cities of Washington, Oregon, and California, and on his way home Salt Lake City, Denver, and Kansas City. Everywhere his audiences were very large and very enthusiastic, and he comes home not only impressed with the country and the people that he has seen, but most of all with the opening there is everywhere for the liberal gospel. He closes his sermon by saying to his people: "Next Sunday I wish to speak to you of certain religious conditions which I have discovered both inside and outside our denomination, both among those who are affiliated with the old churches and those who are affiliated with no churches at all. I wish to suggest to you what a wonderful national outook there is, grander than it has ever been before for our cause."

This missionary tour of Mr. Savage does not stop with itself: it has done, or will do, good, in at least three ways: 1. It has helped our cause on the Pacific Coast by carrying our word to many there who never heard it before, by strengthening the feeble knees of many who were really with us in faith, but had not bravery enough to stand up and confess it, and by encouraging our isolated and lonely workers, ministers, and laity. 2. It has benefited Mr. Savage himself by giving him new knowledge, hope, and courage. 3. As a result of this, the missionary spirit in our churches generally will be quickened. Mr. Savage cannot hide his light under a bushel. The story of what he has seen and heard and discovered will be told again and again in Boston, and by his printed sermons will be carried through the whole denomination. The result will be, we shall all be helped to understand a little more clearly our great missionary opportunity and responsibility, and the flame of his zeal will kindle new zeal in us.

Organization, and men, a wise supervision of the field and a ready supply of trained leaders,—these are the two demands pressing upon our denomination as never before. To get an awakening sense of their importance, let any one read the sermon of Minot J. Savage just published in "Unity Pulpit,"*

*"Unity Pulpit" is the title of the regular weekly publication of Mr. Savage's sermons. Office, 141 Franklin Street, Boston.

entitled "Our Western Opportunity." Mr. Savage says of the first demand: "We want to rouse ourselves as a denomination to a comprehension of the situation. We do not seem to realize how large a place the country is, or what is going on in it, or what is the opportunity. . . . What do the Catholics do? Wherever a town is started they are there. The Methodists are almost equally omnipresent. What do Unitarians do? They wait until everybody else gets in ahead of them." "We need a wise supervision." Of the second great demand Mr. Savage says: "I do not know of any profession or calling that any young man can consider that compares for one moment in importance, in dignity, in manliness, in possibility of achievement, with the work of the liberal ministry." "I wish I could speak to all the families of the Unitarian faith, to all the young men of the land. There is not a young city of five thousand people in this country where there could not be a vigorous Unitarian church inside of two years if we had a man to put there, comprehending the situation, and capable of doing the work."

To respond in a practical way to these two great demands of our opportunity means to increase everywhere throughout the denomination the regular annual contributions to the American Unitarian Association, that alone can give wider supervision; and to endow Meadville Theological School, which now has every dormitory occupied, for to Meadville must we turn for men.

And now that we are to lose Dr. Herford there is one thing that we want to lay it upon his conscience to do before he goes to England. It is to imitate Mr. Savage's and Mr. Hale's excellent examples, and make a missionary tour to the Pacific Coast. Only we would have him improve upon them, and include also in his tour Chicago, Ann Arbor, and half a dozen other of the most important places in the central West. There can be no injustice in asking the English brethren to allow him to postpone the beginning of his work there long enough for this. By such a preaching tour of six weeks, he can do the greatest six weeks' work of his life. We think he little realizes what a welcome he would receive everywhere. As we write, we are just in receipt of a letter from one of our leading Pacific Coast churches, saying: "We cannot consent to let Dr. Herford leave America without first coming to this coast to speak in our principal cities. We have been waiting long for him. Can't you induce him to come?" We wish we could. What a splendid parting service he could do for our central and far Western churches!

GUILD DEPARTMENT.

CHARITABLE JUDGMENT.

Read before the Channing Guild, Waltham, Oct. 21, 1888.

"Judge not, that ye be not judged." (Matthew vii. 1); also, "But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ." (Romans xiv. 10.)

To judge the words and actions of our fellow-men seems to be a second nature with us all. True, we have little or no right to do this; but we inevitably pass our judgment notwithstanding.

I censure my neighbor's conduct, forgetting that the "measure I mete shall be measured to me again," and, as I judge the world, so shall the world judge me. The wrong-doing of our neighbor never escapes our vision, which becomes strangely keen when another, and, not ourselves, is the sinner; and the parable of the mote and beam is enacted daily and hourly, with disastrous effect. It is so easy to see the faults and follies of others, to condemn their conduct, and to impute to them wrong motives and ungenerous ends. And, this fatal habit once acquired, nothing in the world will more surely blind us to our own sins and shortcomings.

In judging others, we say, in effect, as did the Pharisee of old, "Lord, I thank thee that I am not as other men are," and imply that, while our fellow-men are foolish and sinful, *we* are without blemish, our garments spotless, and our souls without stain. But stay, locked in the solitude of our closet, alone with God, listening to the still, small voice, that *will* be heard then, in this hour, I say, can we still confidently repeat the old, Pharisaic prayer? Nay, friend, nay! In the awful presence of the Almighty, the boasting of the Pharisee cannot stand. Why, then, do we judge our brother? Why, but for the inborn desire to exalt ourselves at the expense of those about us, laying at their door the sin that may be greater in ourselves, could we but see ourselves as others see us.

Friend, can you know the reason that lies behind the conduct you condemn so severely? Can you see what this man's motive is for acting as he does? Can you say that you would not do the same, or, worse, if you were in his place and surrounded by the

conditions and circumstances which shape his course? Spare, then, your censure. Consider how often *you* have been misjudged, and have had imputed to you motives of which you never dreamed. Many a fine nature has been warped and soured, and many a life made miserable, because of this proneness to harsh and hasty judgments. No wonder that Saint Paul declared charity to be the greatest of the heavenly three,—faith, hope, and charity.

Faith sustains many a sinking soul, and hope brightens many a weary pathway; but charity, the real Christian charity, of gentle speech and kindly judgment, is rare indeed. Once more the words of Christ come back to us, "Judge not, that ye be not judged; for with what measure ye mete it shall be measured to you again."

JULIETTE COATES HARDING.

It is well to bear in mind that the secretary of every guild should send its list of topics and leaders to the corresponding secretary of the Alliance, Miss Kate L. Brown, Hyde Park, Mass., in order that a further general list may be published in our denominational papers.

Rev. G. W. Cooke, General Agent for Young People's Societies, is arranging for the presentation of the subject of guilds and other allied interests before the local conferences. Already such subjects have been discussed before the Norfolk and the Essex Conferences. Before long the other conferences in New England will be reached.

There will be a meeting of ministers and delegates held in Channing Hall, Room 10, Monday, November 2, at 3.30 P.M. Let each guild choose two delegates who shall attend all business meetings of the year with the minister. The proposed meeting will consider the matter of having a guild paper or one representing young people's interests. Let us have a large meeting.

The guild at Concord, Mass., is to conduct the evening service in the church on the last Sunday of each month. A member of the guild will lead each time. This is to be an experiment toward quickening the interest in the evening meeting in general.

We are glad to read in the *Register* that the guild of Exeter, N.H., "enters upon its fifth year with unusual enthusiasm." The attendance this fall is increasing. We urge the ministers and laymen in other churches, where the young people have no special part, to consider this means of developing a deeper interest in the religious life.

The Channing Guild of Keene, N.H., is reported as having eighty-two members,—surely a most encouraging number. Shall we hear of a larger organization of this kind?

B. R. BULKELEY.

UNIVERSALIST NOTES.

The fall campaign is fairly under way, the conventions in many States have been held, and we are now on the eve of the General Convention, which meets at Worcester, Mass., on the third week in October. It is a peculiarity of our church polity, not always understood by our friends, that our work of church administration and extension is done through two channels,—one the State conventions, which are made up of representatives of the individual churches, and the other the General Convention, made up of delegates from the State conventions. Most of the States in which conventions exist do a great deal of missionary work within their own borders, which does not appear in the reports of the General Convention; for it is part of our policy to care for local matters by the local forces. But there are many isolated movements and enterprises in States where there is only a weak convention, as well as general plans and works,—such as the increase of the ministry, aid to students, foreign missions, and the like,—which are under care of the General Convention.

The outlook, as it appears in the accounts of the State conventions, is promising and full of inspiration. The work we are doing was never better in hand than it is to-day. The spirit of our people was never so broad, so deep, or so fervent. The "New Departure," which was heralded ten or twelve years ago by our most far-sighted men, is becoming a fact, and we are working up to a higher plane of church life.

One very clear characteristic of this life is already apparent. It is to be a life marked by the distinctive Christian motive. The religious sentiment is deepening in our ministers and our people. There is little or no sympathy among us for those who would switch off the work of the church on to lines of ethical culture. We are thoroughly committed to a loyal and unquestioning Christianity which emphasizes with equal stress the great commandments.

We have a fine illustration of this spirit in the work our young people are doing,—a work which twenty years ago was hardly thought of among us. The "unions" which are multiplying so fast put the religious life and its cultivation by prayer, by spiritual study, by devotional meetings, as their first aim; and all these other things are being added unto them. They are "*Christian* unions," first of all. And it is a splendid sight, in this age of secularity and unfaith, to see these young hearts turning with faith and zeal to the great sources of inspiration and motive in the life of God revealed in Jesus Christ. But, if there were any doubt of the fruitfulness of this method, the prompt sequence of the practical works of charity, philanthropy, church extension, and the missionary spirit, would refute it. We have

no more *practical* Christians among us than these young people who are filling themselves with the religious life that they may spend themselves in religious works.

Dr. J. M. Pullman of Lynn, Mass., made a most telling and uplifting address at a recent meeting of the New York Universalist Club, in which he talked about "A Forward Movement in Universalism." He reviewed with rare felicity and insight the course of our development and the reasons which have imposed such limitations on our growth. But the finest thing about the paper was the spirit of its author, whose position as an eminent leader in the church gave especial significance to his evident disposition to grapple vigorously with present work and improve to the uttermost present opportunity. This is the trend of the hour with us. Not self-analysis, but self-consecration; not criticism, but action; not retrospect, but prospect; not debate over principles, but mutual exhortation over their right and energetic use,—these phrases indicate the temper in which our church finds itself at the beginning of this new year of active work.

A few years ago we were a little unsteady in our minds, on account, no doubt, of the multiplying though superficial signs of the changes which were taking place in theological thought. There was a good deal of doubt as to whether we had not better give over our striving, since our strife was so successful. But a wiser word prevails to-day. It is becoming clear that we have still a mission, and that a part of it is the old work of reforming a mediæval and vicious theology. The confidence of all our people in that work is growing, and their loyalty to their church and its calls deepens every year.

John Coleman Adams.

TEMPERANCE NOTES.

The regular business meeting of the Unitarian Church Temperance Society (henceforth the "Unitarian Temperance Society") was held at Saratoga on September 24. The meeting was very well attended, and the following officers were chosen for two years: president, Rev. Christopher R. Eliot, Dorchester; vice-president, William H. Baldwin, Boston; secretary and treasurer, Rev. George Herbert Hosmer, Neponset; directors: Rev. Charles F. Dole, Jamaica Plain; Rev. William C. Gannett, Rochester, N.Y.; Rev. Lyman Clark, Andover, N.H.; Rev. Charles W. Wendte, Oakland, Cal.; Rev. Jenkin Ll. Jones, Chicago, Ill.; Rev. J. L. Marsh, Saco, Me.; Rev. James De Normandie, Roxbury; George M. Rose, Toronto, C.W.; Edmund A. Whitman, Cambridge; Mrs. Ellen M. Everett, Somerville; Mrs. M. T. W. Homer, Belmont; Miss Mary O. Rogers, Boston; Mrs. Victoria M. Richardson, Princeton, Ill.; Mrs. E. A. West, Chicago; Mrs. Abby C. Woude, Newburg, N.Y.

Several amendments to the constitution were passed, one omitting the word "church" from the name of the society, and another making all persons paying one dollar anually regular members.

The secretary's report has been printed in full in the *Christian Register*, and copies have been struck off for distribution to our members and friends. The report shows that the society, working through its executive committee, has not been idle, and has done good work. Limited means necessitate a limited work. But, nevertheless, the influence of the society has been widely felt. Its publications have found many readers, its public meetings have awakened many to deeper interest in the subject of temperance, and its influence has been felt in a large number of our Sunday-schools. We are pleased with the past, but not satisfied. We now appeal for new members,—individual members,—who shall pay annually their dollars and extend our influence into new fields.

We are glad to welcome as directors of the society the following names new to our board: Rev. W. C. Gannett of Rochester, Rev. C. W. Wendte of Oakland, Cal., Mrs. Henry H. Woude of Newburg, N.Y., and Miss Mary O. Rogers of Boston.

A noticeable feature of the communion service conducted by Dr. Hale on Tuesday morning at the Saratoga Conference was the substitution of water for wine.

Some of us felt that it was a new and modern miracle wrought by the Christ-spirit. It seemed to be a happy harbinger of a change yet to come in church and home everywhere. Dr. Hale said, in handing the cups to those acting as deacons, "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you he shall in no wise lose his reward."

The following resolutions were passed without debate by the Conference. It is fair to say that there were those present who were opposed to their passage and voted against them. The first, however, passed unanimously. Everybody is ready to condemn the saloon. But, when it comes to recommending total abstinence from the use of alcoholic drink for pleasure, that is a different matter. Then there is a decided difference of opinion, a perfectly conscientious difference, too.

It was to be expected, therefore, that there would be a minority vote against recommending total abstinence; and it was so. Indeed, that gives point to the resolutions. They are an affectionate appeal, made by the majority to the minority and the Unitarian Church at large, to adopt this method of dealing with the problem of intemperance,—the method of total abstinence.

The resolutions are as follows:—

"The Unitarians in National Conference declare:—

"*First*, That the liquor saloon, as it exists to-day in the United States, is the nation's chief school of crime, chief college of corruption in politics, chief source of poverty and ruined homes, chief menace to our country's future, is the standing enemy of society, and, as such, deserves the condemnation of all good men.

"*Second*, That, whatever be the best mode of dealing with the saloon by law, law can avail little until those who condemn the saloon consent to totally abstain themselves from the use of alcoholic drink for pleasure.

"*Third*, That we affectionately and urgently call on every minister and all lay men and women in our denomination—our old, our young, our rich, our poor, our leaders, and our humblest—to take this stand of total abstinence, 'remembering those that are in bonds as bound with them,' and throw the solid influence of our Church against the influence of this saloon.

"(Signed) Rev. William C. Gannett, Rev. Edward E. Hale, D.D., Rev. J. T. Sunderland, Rev. J. Lloyd Jones, Mrs. E. A. Fifield, Mrs. V. M. Richardson, Mr. William H. Baldwin, Rev. George H. Hosmer, Rev. J. L. Marsh, Rev. S. H. Camp, Rev. S. J. Barrows, Rev. Grindall Reynolds, Rev. C. G. Ames, Rev. Pitt Dillingham, Rev. C. R. Eliot, and the Unitarian Church Temperance Society."

The World's Women's Christian Temperance Union and the National Women's Christian Temperance Union hold their convention in Boston from November 13 to November 18. Many distinguished leaders will be present, among whom will be Lady Henry Somerset, President of the British Women's Christian Temperance Union, and Miss Frances Willard, President of the World's Women's Christian Temperance Union.

At Dedham, Mass., on October 15 the subject considered by the quarterly church meeting was "Temperance Work in the Church." Addresses were made by Rev. E. A. Horton, Rev. C. R. Eliot, and the pastor, Rev. W. H. Fish.

C. R. Eliot.

LITERARY NOTES.

Ward, Lock & Co., London, have just published "Work among the Fallen, as seen in the Prison Cell." It consists of an address made before the clergy in the Rural Deanery, over which Canon Farrar presides, by Rev. G. P. Merrick, for many years chaplain of Her Majesty's Prison, Millbank. Rev. Mr. Merrick has been accustomed to take short-hand notes of the lives of the women under his charge, and has thus the record of more than one hundred thousand. It is upon the statistics thus obtained that the address referred to is founded, and a few of the writer's conclusions may be interesting.

It appears that out of 14,790 tabulated 8,000 were domestic servants, only 1,050 barmaids, while 2,667 called themselves needlewomen, and 166 were engaged in selling articles upon the street,—flowers, etc.

Mr. Merrick does not attempt to explain these figures, but remarks that "it seems that open-air occupations are more favorable to morality than are those conducted under other circumstances."

Out of 14,110 cases, 9,443 were charged with drunkenness, and about 11,000 were in prison, directly or indirectly, on account of excessive drinking. But the writer says that the evil life of these poor creatures has not resulted so much from "the drink" as that "the drink" has been almost an absolute necessity of the life. Mr. Merrick pleads for stricter superintendence of the streets and greater care in classifying those in homes and refuges.

There is an introduction by Canon Farrar.

S. C. Griggs & Co., Chicago, announce for early publication "A Study of Greek Philosophy," by Mrs. Ellen M. Mitchell, with an introduction by W. R. Alger.

Mrs. Mary A. Livermore is writing for the *Union Signal* of Chicago a series of papers entitled "Reminiscences," giving an account of her early life. We need hardly say that they are very interesting.

If any of our readers have orthodox friends or neighbors who think that Unitarians and Universalists belittle the work and mission of Jesus, let them send to such this number of the *Unitarian* and ask them to read Dr. Shutter's sermon.

We would like to call the attention of choir leaders in our churches to the fact that a Publishing Committee has been formed in the Third Unitarian Church, Chicago, which publishes among other things a number of anthems and sacred songs specially adapted for use in liberal churches. Further information may be obtained by addressing the Third Church Publishing Committee, 917 Monroe Street, Chicago.

Messrs. Macmillan & Co. will publish a Browning Cyclopædia, by Dr. Edward Berdoe, one of the most active members of the Browning Society. This volume will deal with the whole of the poet's works, and will contain a commentary on every poem, with explanations of all obscurities and difficulties arising from the historical allusions, legends, classical, and archaic phraseology, and curious, out-of-the-way terminology.

THE REVIEWS AND MAGAZINES.

We name below some of the more important articles in the magazines and reviews of the month:—

The Unitarian Review (October).

The Church Service. By James Vila Blake.

Emerson as a Poet. By Frank P. Stearns.

Influences bearing upon Christian Thought in Japan. By Nariaki Kosaki.

Henry Giles. By A. Judson Rich.

New England Magazine (November).

The Home and Haunts of Lowell. By Frank B. Sanborn.

The Cause of the Defeat of the Confederacy in the War. By Albert B. Hart.

The Atlantic Monthly (November).

Count Tolstoï at Home. By Isabel F. Hapgood.

The Chief City of the Province of the Gods. By Lafcadio Hearn.

The Schools at Oxford. By S. E. Winbolt.

The Sanitarian (October).

Simple Method of Sewage Disposal. By C. W. Chancellor, M.D.

The Duty of the Government in the Prevention of Tuberculosis. By L. F. Flick, M.D.

The Truth about Vaccination. By Robert A. Gunn, M.D., and A. N. Bell, M.D.

The Arena (October).

James Russell Lowell. By George Stewart, LL.D.

Some Weak Spots in the French Republic. By Theodore Stanton.

Emancipation through Nationalism. By Thaddeus B. Wakeman.

The Andover Review (October).

An Advance Step in Sunday-school Bible Study. By Rev. E. Blakeslee.

Is Christ himself the Sufficient Creed of Christianity? By Prof. Gulliver.

The Authority of the Pulpit in a Time of Critical Research and Social Confusion. By Prof. Tucker.

The Forum (October).

An English Estimate of Lowell. By Archdeacon F. W. Farrar.

Compulsory and Religious Education. By Senator W. F. Vilas and E. M. Winston.

Increase of Crime by "Reformatory" Prisons. By W. P. Andrews.

Scribner's Magazine (October).

The Corso of Rome. By W. W. Story.

The New Lake in the Desert. By J. W. Powell.

Carlyle's Politics. By Edwin C. Martin.

Old and New Testament Student (October).

The Modern Jew and his Synagogue. II. By Rev. T. W. Davies.

The Self-consciousness of Jesus in its Relation to the Messianic Hope. I. By Rev. A. W. Hitchcock.

Lend a Hand (October).

Chautauqua.

Education of the Blind.

Southern Education. By Rev. A. D. Mayo.

The North American Review (October).

Chile and her Civil War. By Capt. José Ma, Santa Cruz.

New Life in China. By Hon. John Russell Young.

James Russell Lowell. By Richard H. Stoddard.

The Review of Reviews (October).

A World Congress of Methodism. By the editor of the *Review of Reviews*.

James Russell Lowell.

Hugh Price Hughes and his Work. By W. T. Stead.

NEWS FROM THE FIELD.

[*News items are solicited from all our ministers and other workers. Send them to the* EDITOR OF THE UNITARIAN, 141 FRANKLIN ST., BOSTON, *before the 18th of the month.*]

The fall Conference of the Iowa Association of Unitarian and Other Independent Churches will be held at Humboldt, Nov. 3, 4, and 5, 1891. Officers: Hon. B. F. Gue, president, Des Moines; Rev. Arthur M. Judy, secretary, Davenport; Mrs. Caroline Groninger, treasurer, Sioux City.

Tuesday, November 3: 3, meeting of the trustees; 7.30, address of welcome, Mrs. Emma White Shelenberger; response, Rev. Arthur M. Judy, Davenport; 8, conference sermon, Rev. S. M. Crothers, St. Paul, Minn.

Wednesday, November 4: 9, devotional meeting, Rev. S. S. Hunting, Des Moines; 9.30, business session, reports of officers and churches, etc.; 10.30, missionary meeting: Rev. M. A. Safford, Sioux City; Mr. E. A. Parks, Perry; Rev. Grindall Reynolds, Boston, Mass.; Rev. T. B. Forbush, Chicago, Ill.; Rev. J. Ll. Jones, Chicago, Ill.; 2, paper, Rev. W. A. Pratt, Keokuk; 2.30, discussion; 3.30, business session, reports of committees; 7.30, dedication of children, Rev. Mary A. Safford, Sioux City; 8, sermon, Rev. H. M. Simmons, Minneapolis, Minn.

Thursday, November 5: 9, devotional meeting; 10, business session, election of officers; 11, paper, Rev. C. J. Staples, St. Cloud, Minn.; 11.30, discussion; 2, paper, Rev. S. M. Sample, Minneapolis, Minn.; discussion; 3.30, closing business session; 5.30, social collation and dedication of new parsonage, Rev. J. Ll. Jones, Chicago, Ill.; 7.30, platform meeting,—general theme, "Our Liberal Gospel": "A Religion of

Faith," Rev. Leon A. Harvey, Des Moines; "A Religion of Character," Rev. E. E. Gordon, Sioux City; "The Religion of Worldliness," Rev. S. M. Sample, Minneapolis, Minn.; and other speakers, if time permits.

To all who shall attend the conference the members of the Unitarian church of Humboldt cordially offer the hospitality of their homes. Their hospitality is extended not alone to the representatives of churches, but also to all Post-office Mission correspondents or other isolated liberals, who are not only cordially invited, but especially urged to be present. The conference needs them, and it can help them. It aims to gather liberal and earnest people together for a hearty and untrammelled expression of opinion, and it will gladly welcome them as listeners and speakers, whatever be the ecclesiastical name they bear or reject.

Should enough delegates be present to entitle the conference to reduced rates on the railroads, they will be granted. *Therefore, let every one who pays full fare to the meeting insist upon a certificate of the same from the station agent at the point of starting.* Without this certificate the reduced rate cannot be obtained. Inform Mrs. G. L. Tremain of your coming as early as possible.

Alton, Ill.—The Unity Club of the Unitarian church issues a very complete programme for the winter meetings, divided into three divisions: (1) Study of Countries; (2) Study of Emerson; (3) Social and Musical. For a motto the club takes, "Do that which is assigned thee, and thou canst not hope too much or dare too much." The secretary is Miss Dora Homeyer of Alton.

Beatrice, Neb., expects to welcome to its pulpit Rev. A. W. Connett, who comes to us from the Congregational church.

Beverly, Mass.—A most interesting service was held at the First Parish (Unitarian) Church October 4, in commemoration of the eighty-first anniversary of the Sunday-school. Our school is probably the oldest in the county, having been established by the Misses Hannah Hill and Joanna Prince in 1810. A large gathering celebrated the occasion. The service consisted of carols and readings by the children, special anthems and music by the choir, addresses by Rev. W. H. Lyon of Roxbury and our own pastor, Rev. E. C. Butler.

Boston and Vicinity.—A very large and enthusiastic congregation greeted Rev. Minot J. Savage on his return to the pulpit of Unity Church after his extended missionary tour through the Western and Pacific Coast States. We are told Mr. Savage raised, by a good many spiritual pounds, the pressure of religious zeal wherever he went among the Unitarian churches of the West; and yet he returns with his own power increased and strengthened.

—Rev. Dr. Briggs's church in Cambridgeport was crowded at the morning service October 4, the occasion being the reappearance in the pulpit of the beloved and venerable pastor after long months of serious sickness. Dr. Briggs preached from 1 Corinthians xvi. 7,—"I trust to tarry awhile with you, if the Lord permit." The sermon was of deep and, indeed, thrilling interest, and received eager attention throughout.

—People are beginning to wonder what possible evil influences are at work forcing the proprietors of our historic King's Chapel to keep up the distressing and laborious exercise of minister-hunting. It is hinted that the strongest candidates refuse to pledge themselves to abstain from using their strength in bursting the bonds of the ancient service, which, like the serpent around Laocoön, sire and sons, wraps in its unyielding coils pulpit and pews. If this is so, it is to be hoped some champion combining in the necessary proportions ductility with power, may be found before the serpent swallows the chapel.

—The consecration of Bishop Brooks at Trinity Church was one of the most impressive religious services ever held in Boston. Nearly two thousand people witnessed the ceremony. It was a happy omen of the new bishop's methods of work that his first official act was to attend a meeting of deaf and dumb people who wish to organize a religious society.

—A happy union has been effected between the Church of the Good Samaritan and the New South, by which both congregations unite in worshipping at the New South on Tremont Street. Rev. L. B. MacDonald, the former pastor of the Good Samaritan Society, was on October 8 installed in the New South Church as pastor of the new society. Rev. E. E. Hale preached the sermon.

—Rev. Frank W. Pratt was ordained and installed as minister of the First Parish Unitarian Society in West Roxbury, October 23, Dr. Brooke Herford preaching the sermon. The services took place in Highland Hall; but work has already begun on the new church building on Corey Street. The new church will be of granite, with belfry, after the style of the English village church. It is designed to seat two hundred.

—The Sunday School Union renewed its delightful social meetings in the parlors of the Second Church October 19, when the advantages of the uniform lesson system were discussed.

Brooklyn, N.Y.—Rev. John W. Chadwick is to deliver a course of Sunday evening lectures at the Second Unitarian Church on "The Churches of America: Their Origin, History, and Outlook at the Present Time." These lectures begin November 1. The churches treated include Episcopal, Presbyterian, Baptist, Methodist, Universalist, Congregational, and Unitarian.

Chicago, Ill.—Rev. W. W. Fenn was installed as pastor of the Church of the Messiah on Sunday evening, October 18. A very large audience was present. The sermon was preached by Dr. Thomas; the charge to the pastor was given by Rev. Grindall Reynolds of Boston, and that to the people by Rev. T. G. Milsted of Unity Church; the hand of fellowship was extended by Rev. J. Ll. Jones of All Souls' Church; the prayer of installation was offered by Rev. J. V. Blake of the Third Church; and parts also were taken by Rev. E. I. Galvin and Rev. J. R. Effinger. The Church of the Messiah people have just been spending a large sum of money in renovating and beautifying their house of worship, and the prospects of the society for the future seem most promising.

—Work opens strongly at All Souls' Church this fall. Mr. Jones preached in October on "The Secret of the Sphinx," "Gen. Grant," "The Unpardonable Sin," and "Consecration." His Confirmation Class (held on Saturday mornings) began October 10, and will continue as usual until Easter. The Unity Club begins its year's work with Novel, Philosophy, Browning, and Lowell sections, and with a German section promised, if there is sufficient demand.

Denver, Col.—Unity Church was open throughout the summer. Rev. W. C. Selleck of St. Paul's Universalist church occupied the pulpit during Rev. S. A. Eliot's vacation. The Unitarians and Universalists of Denver are working heartily and harmoniously together in the upbuilding of the liberal faith.

The fourth anniversary supper commemorating the dedication of the church building was held in the vestry on September 4. Addresses were made by Mr. Eliot, Mr. Selleck, Rev. R. E. Blount of Greeley, and others.

The music at Unity Church is now rendered by a chorus choir of thirty voices, under the direction of Prof. Gwilym Thomas. Most of the singers are members of the Young People's Club. On Sunday, September 13, a Lowell Memorial Service was held in the church. Extracts from "The Cathedral," "The Commemoration Ode," and the "Present Crisis" were read by Mr. Eliot and Rev. F. H. York of Pueblo, and addresses were made by Mr. Eliot and Prof. J. H. Baker.

Unity Sunday-school had an average attendance of 175 during September. The school is carefully graded. The upper classes are using Lyon's "Manual of the Sects."

The proceedings at the services in celebration of the twentieth anniversary of the founding of the church have been printed in pamphlet form. The history of the church cannot fail to be inspiring to the mission churches of to-day. *Unity Notes*, the monthly paper of the church and Sunday-school, has reached its fifth number. It is edited by Mr. C. E. Montague, and gives evidence of the activity of the Ladies' Aid Society, the Women's Alliance, and the Young People's Club, as well as of the constantly extending work of the Rocky Mountain Conference. Rev. F. H. York, late of Moline, Ill., has been appointed conference missionary, and is stationed at Pueblo. The churches at Greeley, Colorado Springs, and Salt Lake City all report increasing interest and activity.

Rev. M. J. Savage lectured on "The Change of Front in the Universe" on September 29. Rev. S. A. Eliot has been confined to the house by illness, but is now rapidly recovering. The pulpit has been supplied by Rev. W. N. Brodhead, Secretary of the State Board of Charities, Rev. H. F. Jenks of Canton, Mass., and Mr. C. E. Montague, Parish Assistant.

Des Moines, Ia.—This church started out September 1 with a new leader, Rev. Leon A. Harvey of Cincinnati, and is in a most flourishing condition. The long-continued ill health of the former pastor had left the church somewhat disorganized; but all branches of the work have taken on new life, and give evidence that Des Moines can be made a stronghold of Unitarianism. "The Unitarian Club of Des Moines" is the name of a new organization, and has a large membership of the most talented gentlemen in the city, who meet monthly to discuss current literary, social, and educational subjects.

Fitchburg, Mass.—The Unitarian Sunday School Society held its annual meeting here October 28 and 29. Great interest was shown in the excellent programme by a very large attendance. The following is the order of exercises: Wednesday, October 28, an address on "The Study of the Bible," by Prof. Crawford H. Toy, of Harvard University. Thursday, October 29, devotional meeting, conducted by Rev. B. R. Bulkeley of Concord; business, etc.; addresses and papers on "Some Important Phases of the Sunday-school Problem": Rev. H. G. Spaulding, "Certain Needed Improvements in Sunday-school Teaching"; Rev. J. C. Jaynes, "Co-operation of Parents"; Rev. Stopford W. Brooke, "Religion as it appears to Youth"; Rev. George W. Cooke, "Unity Clubs and Guilds as Helps to Sunday-schools"; Rev. M. J. Savage, "Teaching Doctrine"; ten five-minute reports from as many Sunday-schools, answering the question, "What has contributed Most to the Success of your School?"

Grand Rapids, Mich— The Michigan Unitarian Conference held a large and enthusiastic meeting here October 20–22. The programme was a very interesting one, with devotional meetings led by Rev. Caroline J. Bartlett and Rev. T. B. Forbush; a sermon by Rev. J. Ll. Jones; papers by Rev. Charles Fluhrer, Mr. L. T. Storrs, secretary

of the State Board of Charities, Rev. A. G. Jennings, Mrs. Judith W. Andrews, Mr. Daniel Rowen, and Mrs. Sunderland; addresses by the Unitarian ministers of the State present, Rev. W. D. Simonds of Battle Creek, President Clute of Lansing, Secretary Reynolds of the A. U. A., Rev. Charles Fitch of Kendallville, Ind., representatives of the Baptist, Christian, Methodist, Swedenborgian, and Congregational churches, the Jewish congregation, and the Salvation Army of Grand Rapids, and others; and also several discussions of important subjects of thought and work, participated in by a large number. On the first evening of the conference a collection for the missionary work of the State was taken up, amounting to about $120. The success of the meeting was largely due to the energy of the president, Mr. C. S. Udell, in working it up. The Grand Rapids church is prospering under the leadership of Rev. Mila B. Tupper.

Kansas City.—The Unitarian Club met as usual this month at "The Coates House." The only fault found with the banquet was that it consumed too much time. Rev. E. Powell made a short speech on the duties of laymen to speak at banquets, to give the ministers a chance at the good things. Rev. M. J. Savage gave the address of the evening. No brief notice can outline its scope. Rev. J. E. Roberts has returned to his work. His congregation overflow the church, and make it necessary for this society to enlarge its present building or erect a new one.

Lincoln, Neb.—Rev. Lloyd Skinner is doing good work in Lincoln. Congregations are growing steadily. Great things are expected from the conference, November 4 to 6.

—The Nebraska Conference of Unitarian and Other Liberal Churches convenes in Lincoln, Neb., November 4, and holds over the 6th.

November 4: 8 P.M., address of welcome, Thomas L. Kimball, Esq., Omaha; short speeches on "Our Mission": I. Its Aim, Rev. Enoch Powell; II. Its Methods, Rev. N. M. Mann; III. Its Results, Rev. James Black, M.A.

Thursday: 10 A.M., devotional meeting, Rev. James Black; 10.30 A.M., business session, reports of churches and missionary movements; 11 A.M., Post-office Mission, Mrs. Mary Wallace; 11.30 A.M., reorganization; 2.30 P.M., "The Chief End of Man," Rev. W. G. Todd; 3.15 P.M., "Why I left the Congregational and came to the Unitarian Church," Rev. A. W. Connett; 4 P.M., Universalist greeting, Rev. Q. H. Shinn; 8 P.M., sermon, Rev. T. B. Forbush; reception of delegates.

Friday: 10 A.M., devotional meeting, Rev. G. Reynolds; 10.30 A.M., "Practical Church Methods": I. Sunday-school and Lend a Hand, Mrs. Weeks; II. Young People's Societies, Mr. C. S. Lobengier; III. The Literary Club, Mr. H. E. Lewis; 2.30 P.M., "Evolution in Religion," Prof. F. M. Fling; discussion; 3.30 P.M., address, Rev. N. M. Mann; 4.15 P.M., address, Rev. Eben H. Chapin; unfinished business; 8 P.M., platform meeting, Rev. J. Ll. Jones, Rev. G. Reynolds, and others.

—Our missionary, Rev. E. Powell, has arranged for a week of meetings in Carthage and Joplin, Mo., to close with Sunday, November 1, in which he will be assisted by Rev. J. E. Roberts (who will do most of the work) and Rev. James Black. It is quite confidently expected that we shall in the near future have two strong Unitarian societies in that part of the south-west of Missouri.

—The Unity Club of the Unitarian church of this city was organized the 9th inst., with a membership of twenty-five. The following officers were elected: president, Hon. N. S. Harwood; vice-president, Mr. G. P. Faucon; secretary and treasurer, Miss Sara Schwab; executive committee, Rev. Lloyd Skinner, Mrs. S. Schwab, Mrs. Henry E. Lewis, Dr. Mitchell. Work was planned for in three sections: 1. Contemporary Literature, History, Science, and Art; 2. Studies in the French Revolution in connection with Dickens's "Tale of Two Cities"; 3. The Economic and Industrial Problems of Money, Profit-sharing, Single Tax, and Labor Troubles, and the Remedies.

—The Young People's Guild of the Unitarian church has recently been organized. It meets Sunday evenings before service. The object is declared to be the cultivation of religious thought and aspiration, and the giving expression to the higher or spiritual life by means of devotional readings, prayer, and the consideration of great religious and moral questions. This year a study in comparative ethics will be undertaken, beginning first with Hebrew and Jewish ethics, then taking up the Græco-Roman ethics, and concluding with various types of Christian ethics. The programme for each evening is as follows: 1. Religious quotations from all present; 2. Poem; 3. Prayer; 4. Topic for the evening. At the last meeting it was voted to join the National Guild Alliance.

Massillon, Ohio.—Rev. F. L. Hosmer of Cleveland conducted an evening service here on Sunday, October 4. Though the weather was rainy, there was a congregation of over one hundred and fifty present. This was probably the first Unitarian meeting ever held in this place. Massillon is one of the oldest and pleasantest towns in Northern Ohio, with a present population of nearly ten thousand.

Marblehead, Mass.—The ordination and installation of Rev. John Basil Barnhill took place October 15. The sermon was preached by Rev. Charles G. Ames of Bos-

ton. Rev. S. B. Stewart of Lynn made the ordaining prayer. Rev. George C. Cressey of Salem gave the charge to the minister. Rev. Frederick B. Mott of Salem extended the right hand of fellowship. Other parts of the service were participated in by Rev. E. C. Butler, Rev. J. W. Hudson, Rev. Eugene De Normandie, Rev. B. H. Bailey.

Newburyport, Mass.—The Young People's Guild of the Unitarian church publish a manual leaflet containing an excellent order of opening service. The three objects of the guild are stated to be: (1) To study religious truth; (2) To do religious work; (3) To cultivate the spirit of devotion. Membership is limited to such young people as have passed through the pastor's confirmation class.

The Newburyport Unitarian Club announces a list of interesting speakers for the first Thurday evening of each month.

North Andover, Mass.—The Essex Conference held its sixty-ninth session here October 22. It was a day of the most entrancing fall weather, and a special train from Salem brought an unusually large attendance. A stirring paper was delivered by Rev. E. A. Horton of Boston on "Christianity on the Way to Fulfilment." Rev. George W. Cooke spoke upon "Clubs and Guilds," and Rev. E. B. Willson gave an admirable review of the past twenty-five years' life of the conference. Hon. E. P. Dodge of Newburyport was elected president for the coming year, and Rev. James E. Bagley secretary and treasurer.

Omaha, Neb.—Rev. N. M. Mann hopes to have the new church at Omaha dedicated the last of October.

Pittsburg, Penn.—At the installation of Rev. Charles E. St. John as the first minister of the new Unitarian church in this place, October 6, Rev. T. R. Slicer preached the sermon, and Rev. T. C. Williams, Rev. F. L. Hosmer, Rev. Grindall Reynolds, took part in the services. The young minister enters with splendid spirit into this new and promising field.

Plainfield, N.J.—The Unitarian Society has its plans for a new church completed, and its contract let; and the work of building is to go forward at once.

San Francisco, Cal.—Our correspondent, under date of October 11, writes: "Dr. Stebbins has not yet returned from the East. His pulpit here has been supplied during his absence by Rev. Messrs. Haskell of San José, Wendte of Oakland, and Van Ness of this city.

—"Our Channing Auxiliary held its regular meeting October 5, with reports and business. It pays the expenses of a delegate to the coming Pacific Coast Conference at Los Angeles, and will be represented there by several members. It has arranged for a course of lectures on 'Art' by Mr. S. H. Walter."

—"A Unity Club has been organized in the new Unity Church. Its first work will be a discussion of the 'Ten Great Novels of the World.'"

Seattle, Wash.—The Harvard Club of this city prospers. The *Post-Intelligencer* of October 11 prints in full a paper read before the club by Mr. Joseph Shippen, the president, on "The Story of Harvard College."

Sioux Falls, South Dakota.—Mr. A. H. Grant has taken charge of the Unitarian church here, and the society is already much encouraged. The Sunday-school is decidedly successful under the superintendency of Mrs. Lewis, as is the kindergarten under Miss Amelia Murdock's patient care.

South Evanston, Ill.—On September 27 and October 4, as the result of some months' correspondence on the subject, Rev. John R. Effinger, Secretary of the Western Unitarian Conference, held religious service in private parlors at South Evanston. The meetings have already been transferred to a suitable hall conveniently located, and a temporary business organization has been formed, with the prospect of better things to come. Rev. J. Ll. Jones was the preacher October 11.

Waterloo, Ia.—The cause of Liberal Christianity in Iowa was greatly aided by the recent session of the Universalist State Convention held here September 21 to 25. The attendance was the largest in the history of the church in this State; and the excellent results of the year's work—two new parishes (Charles City and Iowa Falls), a new church building at Greeley, four ministers ordained (A. C. Grier, Thomas E. Dotter, Mrs. S. L. Crum, and John E. Keyes), and the settlement of a minister at Mt. Pleasant (Rev. J. Clarence Lee)—filled all hearts with joy. The work of the missionary of the Women's Aid Association, Mrs. Crum, was especially commendable, and to her wisely directed energy the value of the year's work is largely due. The Young People's Union, with Henry Gillespie, the retiring president (he having entered the Divinity School at Galesburg), at its head, has done a most excellent work, and has fully justified the hopes of its organizers.

Every active Universalist minister in the State was present, as well as Rev. Messrs. Hunting and Harvey of Des Moines and Pratt of Keokuk, Unitarian. These brethren were made members of the convention, and the desire for a closer working union was expressed in the following resolution, which was adopted by a unanimous vote:—

Resolved, That we place on record our appreciation of the growing sympathy and mutual good fellowship between our own and the Unitarian denomination in this

State; that we accept in the same cordial spirit in which they were tendered the fraternal words of our brothers, Harvey and Hunting; and that we gladly pledge our best efforts to the common work of the two bodies, the extension of the grand principles of one Father, one family, "one divine event, toward which the whole creation moves."

West Gouldsboro, Me.—The summer just passed has been a very profitable one to the believers in liberal Christianity here. Services were held June 28, the first for the season, by Mr. Abram Wyman of Skowhegan, Me., a divinity student from Harvard. Mr. Wyman proved himself to be a young man of great ability, and an indefatigable worker. We feel assured that great good to the cause of liberal Christianity has resulted from his connection with us. He preached here twelve Sundays. His labors were shared by Mr. Herbert Allen, a student from the Bangor Theological School (Congregational); and perhaps the most pleasant thing about the work here has been the great good will manifested between the two young men, showing, as it did, the advance of liberality in religion. Our new union chapel was dedicated August 20 by Rev. S. A. Eliot of Denver, Col., assisted by Rev. Dr. Moors, Unitarian missionary, Rev. William H. Savary of South Boston, Rev. Mr. Canfield of Ellsworth, and Mr. Wyman. Clergymen of other denominations were present, and assisted at the services. The chapel is all paid for but a small debt of $300.

JOTTINGS.

"There should be some to watch and keep alive all beautiful beliefs."

Some persons, by hating vice too much, come to love men too little.—*Burke.*

"In ten years," says Major Conder, "the number of Jews in Palestine has increased from eight thousand to more than one hundred thousand."

The *Christian Union* estimates the number of religious periodicals published in this country to be 955, and the total circulation of the same to be 3,973,650 for each issue.

"To have done anything by which you earned money *merely*, is to have been truly idle or worse. If the laborer gets no more than the wages his employer pays him, he is cheated; he cheats himself."—*Thoreau.*

"The sweetest lives are those to duty wed,
Whose deeds, both great and small,
Are close-knit strands of an unbroken thread
Where love ennobles all.
The world may sound no trumpets, ring no bells;
The Book of Life the shining record tells."

Mohammedanism is largely responsible for the African slave-trade. For this we justly condemn that religion. But what shall we say of Christianity when we learn that the liquors imported into Africa by Christian nations is causing more loss of life than the slave-trade? The Mohammedans have recently been holding an anti-rum conference at Khartoum.

The strong preacher is always marked by a strong belief in his calling. The wail is never heard from him that the pulpit has lost its power. He has too deep an insight into the enduring needs of the soul and the everlasting truth of the gospel to be seduced by that siren of our time. So long as man cannot live by bread alone, so long will the preacher's calling remain the first of all vocations.

In the *Homiletic Review* for September Dr. William Hayes Ward, the editor of the *Independent*, speaks with much dignity and good sense on "The Religious Paper and the Ministry": "The minister has a right, also, to demand of his religious paper, whether denominational or general, that it shall provide him with abundant means to form his own conclusions on all important questions, religious or ecclesiastical, that come before him as a teacher of religion. That means that his paper must, above all things, not exclude discussions on matters discussed in his denomination. The paper is not intended to suppress, but to promote, discussion, with the understanding that the truth will gain thereby, and that truth is no Eastern baby that must be bound so tightly that she cannot brush off a fly, but is a sturdy youth whom much exercise and some buffeting will not injure."

The study of "the gospel according to Tolstoï" has spread into Italy; and the well-known critic, G. Boglietti, discusses the subject with considerable ability in the pages of the *Nuova Antologia*, under the somewhat forcible heading "The Damnation of Tolstoï." He describes the doctrines of the greatest of living Russians, as they appear in "My Religion," "My Confession," and the more recent of his novels, as being "a form of evangelical humanitarianism, which is the natural reaction against the depressing conclusions of modern science on the value of personal existence and man's destiny on earth. It is a desperate effort to reconstruct on a basis of faith the harmony of the world, giving to life a meaning which it had lost through the influence of pessimistic philosophy."

By thine own soul's law learn to live;
And, if men thwart thee, take no heed,
And, if men hate thee, have no care.
Sing thou thy song and do thy deed;
Hope thou thy hope and pray thy prayer,
And claim no crown they will not give.
—*John G. Whittier.*

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Editor, JOSEPH HENRY ALLEN, *Cambridge, Mass.*

THE UNITARIAN REVIEW aims, first of all, to give faithful expression to the more deliberate thought of the body whose name it bears, especially of that thought which flows in the lines of its religious activity and life. But it knows no limit of sects or creed in the sources from which it draws or the ends for which it works. Criticism, speculation, or dogma, however dear to many, it holds subordinate to what concerns the immediate welfare of men.

In the field of Theology, this Review will welcome without distrust, and record without prejudice, whatever results appear to be fairly made out by critical investigation. It is pledged to no body of opinion, but only to a method which promises to bring about in the future a better harmony than now exists between religious thought and the intellectual life. It holds that Religion lies very near the actual lives of men; and that Theology, having to do with all the higher ranges of thought, has before it a definite constructive task, in the interpretation of those spiritual laws in which the welfare of man and communities is closely bound up.

Questions of the Day, especially those which touch upon matters of Political or Social Ethics, will continue to receive a large share of its attention; and regarding these the widest freedom of discussion will be encouraged. Great enterprises of Christian Charity or Social Reform, such as those so conspicuous at this moment in London and elsewhere, will (so far as possible) be reported by communications from observers, critics, or workers upon the spot.

The Editor has established, through personal communication, in the interest of this Review, lines of Correspondence with eminent leaders of opinion — theologians, religious teachers or workers, and men of letters — in England, France, Italy, Holland, Germany, and Hungary, as well as in America, which he trusts will serve to make it a true representative of that broad movement of Liberal Religion, which is so marked a feature of our own time. It is his hope that every number may include contributions from one or more of the sources here indicated.

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